The Churchman

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 16.—WHOLE NUMBER 1108.

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Daily Public Worship.

☞ Public Worship Is celebrated every week-day, in this city, and Brooklyn, as follows:
In Trinity Church, ... At 9 A. M. and 3 P. M
St. Luke's Church, 8 " " 5 "
" Church of the Annunciation, 8 "
" Church of the Holy Communion 8½ " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" Emmanuel Church, ... 8 A. M. and on Fridays and Holy Days, . . 6 P. M.
Church of the Transfiguration, 8½ " " 6 "
Lecture on Wednesday & Friday, after Evening Prayer.
And, on Saints' Days, a Lecture after Evening Prayer.
Grace Church Brooklyn Heights, 8 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.
On Festivals and Fasts, a *Second* Service at 5 P. M.

Calendar for June.

1 Tuesday in Whitsun Week
2
4 } Ember Days.
5
6 Trinity Sunday.
11 St. Barnabas, Apostle.
13 First Sunday after Trinity.
20 Second Sunday after Trinity.
24 Nativity of St. John the Baptist.
27 Third Sunday after Trinity.
29 St. Peter, Apostle.

Poetry.

For the Churchman.

"Thou wilt keep him in perfect peace whose mind is stayed on Thee."—Isaiah xxvi: 3.

When the sable shrouds of night,
Veil in darkness human sight,
And when sadness broods in might;
Then look above,
And see God's love,
Displayed abroad as Heaven's own blue,
Vast, infinite, sublime and true.

When the starry gems are bright,
Piercing darkness with their light,
Be ye sure to read them right;
For every star,
That shines afar,
Is a heaven in the sky,
Set to raise our sight on high.

Witnesses to us are they,
Earnests of a coming day,
Soon to drive the night away;
Here we then may see,
How we all should be;
Never faint, desponding never,
For God's true love shines forth for ever.

Do clouds assemble thick?
Does anguish make thee sick?
O, then, to pray, be quick,
And they shall go,
Like melting snow;
The azure deep will then be seen,
As it, to mar, clouds had not been.

They are but passing tears,
That tell when sorrow nears,
The which the heart uprears,
In token of its wo,
Sometimes of joy also;
But tears and clouds shall pass away,
When night returns to cheering day.

MORAL.

Look high, so aim,
Or, what's the same,
Keep your vision fix'd above
The clouds of life, on Heaven's love.

West Point. W. W.

Selected Matter.

From the English Churchman of May 13.

It is very surprising in the present day how utterly unscrupulous some very respectable men are as to the question of *meum* and *tuum*—how regardless of the common rights of property.—Lord Blandford, in common with other good men, desires to enlarge the efficiency of the Church. He sees very plainly that more Bishops, and more Priests, are needed. It would tend to the best interests of society, and the maintenance of true religion, if the deficiency were supplied. What is the obvious means of effecting this good? Why, of course, either that the country should vote a sum of money for the purpose, or that noblemen and gentlemen of large property, like Lord Blandford, should make *large sacrifices* for this most desirable object. But we never heard that Lord Blandford, or his friends, have come forward with any proposal of the sort. No: Lord Blandford looks round him, and spies the Cathedral bodies, which are in no good odor, and have not many friends, and thinks it, therefore, very fit that their revenues should be appropriated to this national object, instead of his own. He never seems once to have inquired whether he has any *right* to seize on property devoted to one purpose, and apply it to another.

Cathedral property was given by the first donors for the purpose of maintaining a daily Choral Service to the honor of Almighty God. Will any one say that this is an unholy object? Will any one deny that, if rightly carried out, it is a service most conducive to the advancement of true religion—that it is peculiarly suited to the present age, which thinks so much of money and money's worth, to see large revenues and great pains devoted to God's service? If there were no such things as Cathedrals existing, the foundation of such institutions would be amongst the surest means of promoting religion.

But it is affirmed, perhaps with truth, that our Cathedrals are not in such a state as they should be—that great abuses exist—that the funds are misapplied. Well, then, what is the duty of the ruling powers? Clearly to reform abuses, to see that the funds are applied to the uses for which they were given—not to rob the Cathedrals of their revenues to save their own pockets. That appears to us to be the right view of the case, if viewed on principles of justice and equity. To appropriate the funds of the Cathedrals, because they are misused, to the payment of Parochial Clergy, seems to us just the same as if it were said, "The revenues of the Universities are much misused, therefore let them be taken away and devoted to the foundation of two or three thousand Parochial Schools." But spoliation would not long stop at public institutions. It would be a very short step to say, "The revenues of the aristocracy are not applied to the best purposes, therefore let them be confiscated, and given to as many honest and respectable families as they will maintain in comfort." We really do not discern the slightest difference in principle between the confiscation of Cathedral property, and of any other property, whether public or private.

At the same time we see no objection, provided the great object of maintaining a reverential daily Choral Service be kept in view, to annexing certain duties to those employed in it, such as they can perform consistently with their principal object. Just as persons may, for the good of the country, be made to serve in the militia, or be pressed for the navy, or, as Lord Blandford himself might be, obliged to perform the duties of Sheriff—or, as in former days, men used to be made members of Parliament against their will.

But the bad feature in Lord Blandford's Bill is, that it tends to render impossible the right and reverential performance of the Daily Service, for which the Cathedrals were instituted. First, it takes away the head of the Cathedral, by merging the office of Dean in that of Bishop of the Diocese: and every one knows that Bishops have more to do already than they have time for. The annexation of the Deanery to a *new* Bishopric we should not object to, provided the present duties of the Dean were continued—that is, the daily attendance for nine months in the year at the Cathedral Service. It would be beneficial to the Bishop, and add to the dignity of the Service, to have it attended always by one of highest dignity in the Diocese.

Next, Lord Blandford proposes to reduce the Canons Residentiary to two, for the purpose of applying the income of those suppressed to other purposes. But there is nothing to hinder these two Canons from being Archdeacons or Inspectors of Schools: and the time employed by them in such Services is to *be counted as residence at the Cathedral!* By this arrangement, the Canons, as well as the Dean, are exempted from the duties for which their offices were founded. In fact, the whole duty of attendance at the Cathedral is to devolve on two Minor Canons, and no provision is made for procuring a substitute for them in case of sickness or old age. So that, it is quite within the range of possibility that, according to Lord Blandford's scheme, no single Clergyman may be present for weeks or months in the Cathedrals, and that without the slightest blame being imputable to any one. The Dean-Bishop may be on his Confirmation tour—the Archdeacon on his Visitation—and the sole resident may be ill in bed, and no one bound to take his place.

We have no objections to the employment of the Canons or Minor Canons in such duties as are compatible with their due attention to the functions of the Daily Service of God, for which they were appointed. We should gladly see a Canonry annexed to the Headship of a Theological College, and another to that of a Training College, the members of which institution should all be considered as connected with the Cathedral, and placed under the authority and immediate supervision of the Bishop. The Secretaryship of Diocesan Boards might very properly be annexed to the duties of another Canon, and even Archdeaconries or Inspectorships of Schools, provided the duties of their office were not allowed to interfere with those of the Cathedral

What we contend for is this—that the due performance of the Services of the Church, and this in a much better manner than at present, ought to be the primary object in view, and that it is not honest for noblemen and gentlemen to save their own pockets by appropriating to national uses funds which were given by their first donors to pious and most important uses. The business of the Legislature is to see their duties rightly performed,—not, on the plea of their undue performance, to divert the funds to other purposes.

From the London Evening Journal of May 3d.

Diocesan Synods.

The third of the "Consultative Meetings" which have been held in various parts of the country to further the revival of Diocesan Synods, took place last week at Gloucester. In many respects it exceeded in importance its predecessors at Derby and in London. The cause is now fairly telling on the public mind. We infer this from the amount both of support and opposition which the last meeting called forth. The assembly was a large one, and it displayed peculiar elements of importance. It was not only attended, but addressed, by several of the resident local gentry, besides the local archdeacon, and clergymen of various schools. The attendance of such persons illustrates the progress of the cause, for the class to which they belong is that which the earnest promoters of these periodical assemblies more immediately desire to interest. The attention of the whole neighborhood was arrested; and a strong and vehement opposition was characteristically got up by Lord Ducie—himself a Dissenter—who took this opportunity of issuing hand-bills, and advertisements in the county papers, denouncing as "Popish," or something of the sort, the proceedings of a body with whom he has no more to do than has the Bishop of Gloucester with the sentiments of the Baptist Board. His lordship even went the length of announcing his purpose to disturb the meeting in person. But, owing to the good sense of the assemblage, the only result of the show of opposition which was attempted, was to further the object of the meeting.

Were it likely that many persons would follow the example of Lord Ducie, we should perhaps say more than we at present deem necessary on the monstrous injustice of this sort of thing. Because the Church is, in ordinary language, entitled "Established," there are certain Dissenters—though only the shallower and more malignant ones—who regard it as the common property of a common Protestantism, and who consider that they have a right to settle its doctrines, to interfere with its discipline, and to meddle in its deliberations. This position we utterly repudiate. A State Church is not, from the necessity of the case, other than a spiritual organization. It does not forego its divine character by entering into secular associations. State protection is more than sufficiently purchased by an abeyance of ecclesiastical legislation. We certainly do not desire what is understood by the separation of Church and State; but we must warn the friends of the existing alliance that their most suicidal policy at the present moment is to endorse any claims which such men as Lord Ducie—or which Parliament itself as at present constituted—may put forth to interfere with the inner concerns of the Church. There may be zealots on more sides than one; and some earnest thinkers will begin to look favorably on the notion of separation, if we are to have many more Horsman debates—or if the House of Commons assumes the right of re-arranging, without any reference to the Church, its whole ecclesiastical polity—or, to descend lower still in the scale of interference, if Lord Ducie and his Dissenting brethren aim at having a voice in the question whether the Church is to have its Synods or not. The present Government claims to be the party of order; and by discouraging exclusive Parliamentary legislation in Church matters, it will best preserve the *status quo*. The bands may be tightened till they snap.

To the Gloucester meeting, as we learn from the local reports, was reserved the triumph of exposing the "putid fable" of the alleged "Popery" of the struggle to resuscitate Diocesan Synods. As was shown in considerable detail by one of the speakers, Mr. Scott, the Popery is rather the other way. A Church governed by the irresponsible autonomy of a single order—the episcopal—has a much more Popish look than one regulated by the system which it is now proposed to revive—viz., the rule of a bishop assisted by his Diocesan Council. And further—as was also fully brought out by the same speaker—if on any point the mind of the Reformers was uniform, it was on the necessity of Diocesan Synods. Another feature of the meeting worthy of remark was the practical answer which it gave to the alleged "party character" of the movement. Each school of the Church sent its clerical representatives to advocate at least this principle—that the remedy for dissensions and disputes lies emphatically in Synods. Mr. Scott and Mr. H. Seymour seem to be High Churchmen; Mr. Lyttleton follows the late Head Master of Rugby; and Mr. Capper appeared as the defender of Diocesan Synods on exclusively "Protestant and Evangelical" principles. The laity were excellently represented, not by youthful squires, but by sober, practical, middle-aged, or even elderly, country gentlemen. Sir John Awdry, and Sir Thomas Tancred are not persons fresh from college. When men accustomed to country business, quarter sessions, and the magistrate's room, appear as earnest, solid, temperate advocates of a cause, it may be fairly said to have penetrated the public mind. Viewed under this aspect, the character of the assembly at Gloucester is most encouraging.

One word more. We desire to congratulate the promoters of these meetings on their steady, earnest, emphatic mode of doing business. If ever any cause can be won by downright, honest, plain, unambitious work, that of synodical action will be gained by Messrs. Collins, Pound, and their compeers. They are neither young nor impetuous persons—gravity, sobriety, and common sense are their characteristics. Their orderly, regulated habits of mind are a guarantee against fanaticism and excess. Quarter after quarter these same gentlemen present themselves at different stations of influence—they leaven a neighborhood, do their work, make friends and enlist supporters, recruit the cause, and cyclically re-appear, in three months' time, at another point of their orbit. Now it is Derby—now London—now Gloucester—and next time it will be Manchester. From this regularity and precision—this mechanical, formal, unobtrusive "agitation" (if such it is to be called)—we gather omens of success. Society gets impressed by this steady, regular, systematic sort of zeal; and it cannot be in vain that, for the first time, the Church's work is put plainly before the people in this simple, matter-of-fact, and convincing manner.

From the London Evening Journal, May 7.

The Rev. Mr. Bennett.

To the Editor of the Evening Journal.

Sir—Mr. Disraeli stated to the House of Commons on the 20th instant, on the part of the Government, "that there would be a *bona fide* inquiry"—which some other member qualified as a "friendly inquiry"—into the circumstances of the case then brought forward against the late incumbent of St. Paul's, Knightsbridge, by Mr. Horsman. From last night's parliamentary report we find that the said inquiry on Mr. Bennett's conduct is actually *sub judice*.

There seems to be no reason why an inquiry of the former description should not be conducted in a "friendly" manner, without ceasing to be a real inquiry. With that view I am induced to address you on that part of the allegations of the honorable member which refers to Mr. Bennett's supposed conduct at Kissingen, during his stay at that Spa last summer.

That conduct, which was gravely dwelt upon by more than one speaker, seemed to have made a strong impression on the House, chiefly in consequence of certain conclusions drawn from it by the mover, and by him put forward as "notorious facts."

Without pretending or presuming to gainsay what that honorable member has advanced on that part of his subject, I am bound to declare, as one more likely than any one else in this country to know a "notorious fact" among the English patients who visit Kissingen, that there were no other facts of that character connected with Mr. Bennett's conduct whilst there than the one, that he did not attend at our usual house of prayer. I say "house of prayer," inasmuch as no consecrated church or chapel whatever for the performance of the English service exists at Kissengen, besides the temporary room in the Government-house described in my volume on Kissingen.

It was not "a notorious fact" that, during his stay at Kissingen, Mr. Bennett was a constant and habitual attendant at a Roman Catholic church. It could not be "a notorious fact" that during his residence at that place his inseparable companion was a Capuchin friar

In the first case, because, although a certain vague rumor had been circulated in two or three quarters (probably from his not being seen among the English congregation in the room in question) that Mr. Bennett attended the Romish parochial church instead, I never met with an English resident who knew that, as a fact of his or her own knowledge, or who could vouch for it; and also because, had such a constant attendance at that church, as alleged, really taken place, the parish priest, whom I used frequently to converse with on intimate terms, would have naturally alluded to the fact in his conversation with me—nay, possibly have boasted of such a convert to his faith; whereas I never heard a hint from him on the subject.

And, in the second case, because there are no resident Capuchin friars in Kissingen; and it so happened that the only one who last season made his appearance there, remained but a few days, for the purpose of collecting contributions towards some benevolent institution. Likewise, because, although I had occasion to see Mr. Bennett every day, during the two hours of the morning and the two hours of the evening promenade to drink the famed Ragozi, in common with the rest of the several hundred patients at the Spa, I never beheld him accompanied by a Capuchin friar. I know, moreover, from experience, that a Capuchin in that part of Germany is not of that class of monks whose learning or instruction Mr. Bennett could either profit by or desire, in his supposed progress to Romanism; even were he ever so conversant with the *patois* German which those monks generally speak.

The story which seems to have given rise to the rumor alluded to above is, that Mr. Bennett, having found, on his first attendance at the room in question, in lieu of a regular altar, desk, and pulpit in their right places, an elevated inclosed desk only, fastened to the centre of the wall at one end of the room, with a small table covered with a red cloth in front of it (a disposition injudiciously adopted by a former chaplain—a Low Churchman—in lieu of the one in existence when the room was used alternately by both Protestants and Lutherans) had declared that he should not countenance by his presence so heterodox an arrangement, and that he had, as a consequence, preferrred to attend the Romish Church of the place. But this story, to my knowledge, was never reported otherwise than as a mere rumor in two or three quarters, and then not at all authenticated by any one who knew it to be "a fact."

In reference to this part of the question, it should be further remarked, that in the course of the twelve years during which I have regularly visited Kissingen in a professional capacity for the two summer months, I have known more than one pious and orthodox clergyman of the Church of England to abstain from attending at the house of prayer alluded to—preferring to read the service in their own apartment, or in that of some one of the English visitors, to a small number of friends and neighbors, whose state of health, or the directions of their physician, or their inclination, induced them to remain at home; and Mr. Bennett, without being suspected of Romanism, might well have been supposed to be of that number.

Mr. Bennett removed from the Hotel de Russie to the Hotel Schlatter, where he remained until his departure from Kissingen. My visits to the latter hotel were daily during the whole of that period, for I had several patients to see in it. But, with the exception of hearing that the usual associates we were accustomed to see in public with Mr. Bennett—viz., his son, Sir John and Lady Harrington and another lady—assembled in one of their own apartments to read prayers, I never heard, either from the residents in the hotel, or from its proprietor, or from any of the servants, aught which could be construed into an opinion that Mr. Bennett was "a notorious Romanist." Nor can I understand why the waiters at the Hotel de Russie, where Mr. Bennett first resided, should have taken such *special* notice (as stated in the letter read by Mr. Horsman to the House) of a guest habited not very unlike one of the many Lutheran clergymen seen there—even supposing him, by any action of his, to have betrayed indications of his being a Roman Catholic priest; inasmuch as both English and Irish Roman Catholic priests have visited Kissingen before, and one of them, a most respectable person, the Rev. Mr. Elwes, has been a frequent visitor.

I think, then, that on balancing the evidence which charges Mr. Bennett with a certain course of conduct at Kissingen last summer, against that which I now tender in explanation, your impartial readers will be disposed to think the latter the most preponderating, although it does not go to the length of flatly contradicting the former on positive personal knowledge.

I have not the honor of a personal acquaintance with Mr. Bennett; nor have I, during the several weeks we were at Kissingen together, exchanged a word with him, albeit he was constantly under my notice. He had already been some days in Kissingen when I arrived in July, on my usual professional visit at that Spa, where I attend the largest number of English patients, but I did not attend him. My testimony, therefore, on the present occasion, given unsolicited and unknown to the reverend gentleman, cannot be suspected of partiality. Neither am I likely to be urged to give it by any sympathy between us on religious principles and doctrines, if his be such as he is charged with entertaining. It is love of fair play that has moved me to put forward the preceding series of circumstances and observations, which a judging public may be inclined to consider as of fully equal value to those of a contrary tendency contained in the letter read to the House by the honorable member for Cockermouth.

I have the honor to be, your obedient servant,
A. B. Granville, M. D.
No. 1, Curzon-street, May Fair, April 29.

Yearnings for a Liturgy, among the Unitarians. A correspondent of the *Christian Inquirer* is strongly urging the adoption of a Liturgy. Hear him:

"It appears to me, when Unitarians take into consideration their high intellectual cultivation, broad, tolerant, and truly Catholic spirit; and particularly their need of some common, visible, and tangible bond of union, by which they may be recognized in the Christian world—and, let me add, more strongly held together—that a liturgy, adopted by common consent, and containing some comprehensive but positive declarations of religious opinions as a basis, would be of immense advantage.

I do not mean by this latter proposition, that Unitarians should adopt a creed. I would be the first to raise my voice against any thing of that kind. But I do desire that, inasmuch as we have some, and those, not a few, cardinal principles or doctrines of an affirmative character, that these should be set forth by common consent; that inquiring minds, wandering from other folds, may know where to find us, and that we are not a congeries of mere negations; in short, that we have something vital and conservative among us. Neither do I mean by this, that the use of a liturgy should be binding upon us; only that its use should be recommended by the judgment of as many clergymen as could be found to agree to it, and that it should be of a uniform character; that is, that there should be but *one* liturgy thus recognized. In this might be comprehended all the services in use in the Episcopal Church; besides those for morning and evening, the services for Communion, Baptism, Catechism, Confirmation, Matrimony, Visitation of the Sick, Burial of the Dead, &c., &c., together with the Psalms of David in metre, and hymns, not omitting some general articles of religion.

Now, it seems to me that something of this kind might be adopted without interfering with our liberty or compromising our principles."

The editor supports him as follows:

"We are aware, also, that those unused to a liturgy underrate its worth, and stigmatize as a formal repetition of hackneyed words a habit which may be the most sincere and vital worship.

"We believe that our brethren in the Liberal ranks, and, in fact, Protestants at large, not already committed to an exclusive ritual, agree pretty well now in desiring a service that shall combine freedom of utterance with some liturgical community of voice and order of worship. In this respect, we are probably less likely to copy the English Church than the continental churches of Europe, who mingle both elements, and have some responsive readings and prayers, without presuming to shut up the minister's lips against free prayer in view of special convictions and circumstances. As certain we are that some office of united devotional expression is demanded by our people, as that they will not submit to a system that limits prayer wholly within written forms.

"The subject has already engaged the attention of our clergy and congregations here and abroad. We can name as many as five liturgical collections in use among our churches, beginning with the Chapel Liturgy of Boston, and ending with that prepared for the Channing Church in St. Louis, by its faithful pastor, William G. Eliot. We suggest the subject as suitable for discussion next week at Boston, and presume that it would be as profitable a topic as the points of order so frequently argued by brethren so gifted in prosing, or the matters of political rancor which sometimes show that great men, like great locomotives, may flounder and plunge, with great outlay of strength and fire, without making any observable progress, when thrown off their true track. We request any brethren who have experience on the subject, to write us freely their views."

The following interesting letter from Bishop Boone, was laid before the Virginia Convention by Bishop Meade:

Shanghai, Feb. 11, 1852.

Rt. Rev. and Dear Brother: I have received with great pleasure, and with many thanks to God, the welcome accession from your Diocese. Our friends are so full of simple, warm-hearted piety, that their arrival has been a great refreshment to us all.

It was so ordered of God, that they came to us on Christmas day, which we accepted as a happy augury for their future destiny here, it being the day of the greatest thanksgiving in the whole year.

Mr. and Mrs. Nelson, and Mr. Keith are domiciliated with me, and a most happy household we are, through God's blessing. I have just been obliged to send my dear wife home for her health, and she has taken our children with her, so that the presence of our friends from Virginia is peculiarly acceptable. Mrs. Nelson is so kind as to relieve me of the cares of housekeeping. They are making good progress in the language, and I trust will be able to preach before the end of the year. I have to thank you also for the very liberal aid extended to our Female School at the Jubilee collection. I trust you will convey to the whole Diocese the hearty thanks of myself and of the whole mission, for the handsome collection made in aid of this excellent work. Miss Jones is now living in a part of the house with a small company of very nice little girls around her. The whole building will be completed in a few weeks, and I trust, by God's blessing, we shall have a flourishing girl's school before the end of the year.

Thanks to our heavenly Father, our work progresses. I have recently received two applications to become candidates for the ministry from two very worthy natives, one of a youth of 21, who is just leaving our school; the other a man of fifty, who has been a very consistent Christian for three years, and who declares, in a very simple and heart-touching manner, his desire to tell his countrymen of the Saviour. When I enquired of him, a few days since, why he wanted to become a Deacon, he answered, "I was as one dead until I heard of Jesus, now I am alive, and I want to tell others of Him, that *they* may live too." Chi, our native Deacon, is a great comfort to us. He is respected by all his countrymen who know him. I have had many of them tell me he is the best man they ever knew, and I have never heard a word against him. He promises to become an excellent preacher, with more experience.

I am prevented from preaching in the city by my nervous affection. It affects my head, spine and heart, so that my physicians are afraid of the excitement of preaching in a large church; but God is very merciful to me, so that I am able to teach daily in our School Chapel, I hope with some good success.

Pray for us, my dear brother. Our work is very great, and truly the instrumentality is weak. Remember me very affectionately to my old class-mates, your son Richard, and my good brother Hoff, who is with you at Millwood, and believe me, with much veneration and sincere affection,

Truly your servant in the Lord,
(Signed) Wm. J. Boone.
Rt. Rev. Bishop Meade, Millwood, Clarke County, Va.

Irish Difficulties.—The London Evening Journal thus sums up the difficulties which threaten the new Viceroy of Ireland. After enumerating the complications of the Education Question, the editor continues:

Nor is the Education question by any means the only perplexity which is likely to tax the statesmanship of the untried and inexperienced nobleman to whom Lord Derby's political poverty has compelled him to confide the Irish viceroyalty. We cannot forget that Dr. Cullen will probably, in a few weeks, sit in the chair of the lamented Murray; that the versatile author of the theory of "development" will perhaps, in a few months, be delivering lectures, facetious or otherwise, in the new "Catholic University;" that the Ultramontane party are goaded to fury by the mischievous and useless Ecclesiastical Titles Act, and by the more tangible loss of the thirty thousand souls who have entered the pale of our Church in Connaught; that the silly cry for the repeal of the Maynooth endowment is raised in some parts of that country, as if for the purpose of embarrassing, at one and the same moment, the true friends of Ireland and the Prime Minister, whose name is scarcely less identified with that measure than that of Sir Robert Peel; that Mr. Wilberforce's bulletins are not unlikely to return to the next Parliament some scores of clever and thorough-going men—the very puritans of Romanism; and that the shooting of landlords and agents may not improbably recommence at an early season. We might add a hundred other elements of difficulty, any one of which were sufficient to exhaust the resources, and embarrass the astuteness of a Clarendon. We sincerely wish the Earl of Eglinton all possible success in an enterprise, the acceptance of which says at least as much for his lordship's "chivalry" as the famous tournament itself; but we greatly doubt whether any amount of medieval virtues and accomplishments affords an adequate guarantee for the political wisdom and capacity required in a statesman of the nineteenth century.

From the London Evening Journal of May 7.

We understand that, at the quarterly meeting of the South Church Union, held at Reigate yesterday, the following resolutions were adopted:

"1. Whereas a memorial signed by 4,000 clergymen, respecting the grievance to their consciences in the compulsory burial of Dissenters, was presented to a large assembly of Bishops, by his Grace the Archbishop of Canterbury;

"And whereas, the Bishops, though expressing their sympathy with the memorialists, declared themselves incapable of even suggesting a remedy for this admitted grievance;

"Resolved, that this circumstance forms additional reason for pressing the restoration of the deliberative functions of the Church.

"2. That, waiving for the present the question of the infusion of the lay elements into Convocation, this meeting considers that the influence of the laity—even supposing all members of the Legislature to be members of the Church—in its present constitution, is excessive; giving them an absolute appointment of the whole Upper House, and two-thirds of the Lower House, a veto in the House of Commons, another veto in the House of Lords, and two separate vetos by the Sovereign on the deliberations of the Church, besieds the power of prorogation at any moment, whether immediately by the Crown, or mediately by the archbishop, the nominee of the Crown. And that this meeting, therefore, while it earnestly desires the restoration of Convocation, cannot consider it, under the altered state of the Church, both at home and in the colonies, a fitting representation of the Church of England, till it shall have reformed itself from a condition in which its free voice is liable to be stifled, and its operations annulled at the pleasure of the State."

"3. That this meeting expresses its most cordial sympathy with the Rev. W. D. Willis, in the vote which he proposes to bring forward at the next meeting of the National Society, with respect to the Bishop of Manchester. At the same time, it hopes that this question will be regarded as in no wise connected with that which it feels to be the main question of the day, the freedom of Church education.

"4. That, considering the existing constitution of the British House of Commons, composed as it is of men of every denomination of Christians, it is the opinion of this meeting that no bill affecting the internal affairs of the Anglican Church can with propriety be entertained, as long as the active powers of Convocation continue in abeyance.

"5. That a petition be drawn up and circulated, deprecating the introduction of any such bill into the House of Commons, and especially of that introduced by Lord Blandford, which, opening out, as it does, many points of primary importance, for this very reason requires the deliberate wisdom of 'the Church of England by representation,' before it be introduced into Parliament."

From the London Evening Journal of May 7.

We publish elsewhere the report of a meeting held yesterday, at Willis's Rooms, for the purpose of improving the dwellings of the poor.—Two or three societies formed for that object already exist, and the model lodging-houses which are now in operation furnish a satisfactory proof, although on a necessarily limited scale, of the beneficial results which such undertakings may produce. The capital invested in the houses occupied by the working classes is, perhaps, far too great to be directly affected by the competition even of the most widely extended voluntary benevolence. It is mainly by example, by influence on public opinion—and, if necessary, by pressing well-considered demands on the Legislature—that those who are engaged in grappling with the worst evils of large towns, must hope to raise the standard of comfort and decency among the great masses of our urban population. The crowded audience of yesterday included a large proportion of the class which possesses, in its social influence, resources even beyond those afforded by its pecuniary means. On the platform were many of the leaders and orators who are best qualified for addressing such an assembly with effect. Some of the speakers appealed to the reason of their hearers, others to their feelings; and it was unanimously felt that the Society under whose auspices the meeting was convened is entitled to cordial support in the experiment which it is assisting to carry out. Fortunately, practical benevolence is at present fashionable; and, to a great portion of the auditory, perhaps the least interesting feature in the project was the calculation of the managers of the undertaking, that it would return five per cent.

But on the realization of this result—even if so moderate a rate of dividend should prove sufficient—the success of the whole scheme depends. The artisans of London do not want almshouses, but decent lodgings at rents remunerative to their landlords. Some of the speakers yesterday truly remarked that such accommodation is at present not to be obtained. Yet the sufferings which large classes, otherwise in comfortable circumstances, endure from the discomfort of the house arrangements of the metropolis, are by no means to be traced to necessary economic causes. Unwise customs have given rise to a great part of the evils which the example of model-lodging houses is intended to remove. Of course, the really poor suffer the most grievous privations; but a wholesome competition among house-owners for the accommodation of the more prosperous portion of the working classes, would tend by degrees to render air and light comparatively accessible even to the poorest. It was stated at the meeting that a sum of £8,000 would convert a miserable and noxious block of ruinous dwellings, into a building containing sixty-four sets of comfortable apartments, adapted to the use of as many families. The rental was estimated at £400 a year, or 5 per cent. on the outlay. It is, however, worth the consideration of the Committee whether a higher demand might not prudently be made on the tenants. House property ought to pay at least 7 per cent.; and the Society cannot extend its operations widely, if it makes it tenants a free gift of a portion of its fair receipts. To let a dwelling for 2s. 6d. a week, which is worth 3s. 6d., involves not only a gratuitous sacrifice on the part of the Society, but an eleemosynary preference which cannot but affect the independence of the inmates. The legitimate returns of the undertaking ought to be applied to an extension of the experiment; and—to urge a far more important consideration—the realization of an adequate amount of profit will satisfy individual landlords that similar advantages may be conceded to their tenants without imprudence. The example may be set by associated benevolence, but it is only private enterprise which can finally carry it out. If the rental which we suggest should prove to be too high, we fear that the only alternative will be a diminution in the expense, and, of course, in the convenience, of the projected buildings.

Lord Ellesmere remarked with truth that, in enumerating the necessaries of life, Pope, while ringing the changes on "food, clothes, and fire," had forgotten the requisites of water, light, and air. To the rural population cleanliness is, to some extent, rather a moral advantage than an indispensable physical requisite; but in towns an ample supply of water is a primary condition of health. There is abundance of water in London of tolerable quality, but the landlords of the poor will not pay for it. Glass has become cheap, and windows are untaxed; but the house-owner will not light or ventilate the fetid dungeons which the laborer is forced to inhabit. The model lodging-houses will at least teach a portion of the working classes that they can have water, light, and ventilation, at a comparatively moderate price; and if the undertaking produce a fair return, a strong case will be established for a future application to the Legislature for complsory water rates, and for a system of inspection to be applied to lodging-houses. Eventually, it would, perhaps, be found that an undue proportion of the exorbitant rents paid by the working classes goes to middlemen. A landlord who offered increased accommodation might not improbably reimburse himself, without raising his rents, by the improved solvency and respectability of his tenants. The promoters of the Society which held its meeting yesterday are right in abstaining from futile declamation against the indifference of the owners of house property. It is their more useful function to give a practical demonstration to the artisan, that he has a right to expect comfort in return for his rent, and to the capitalist, that it will eventually be his interest to consult the convenience of those whom he furnishes with house room.

One incidental advantage to be expected from the spread of model lodging-houses is an improvement in our domestic architecture, which will go to the very root of the evil so justly complained of. The streets of London are notoriously mean in appearance, for the simple reason that all the houses are perversely built on a plan which is only suited to the accommodation of the wealthy. A walk on the south side of the river, from Lambeth to Bermondsey, will convince any impartial observer that no population of half a million ever combined so much domestic inconvenience with so uniformly vulgar and shabby an external architectural display. In that wide district—a district larger than most capital cities—there is neither a tolerable street, nor, we should suppose, a comfortable abode. From the decent dwelling of the tradesman down to the crowded lodging-house, all the buildings are apparently arranged on the same ill-devised plan. Each house is constructed as for a single family, with every story depending for its completeness on the floors above and below. But the true theory of building for the majority of townspeople is exactly the reverse, for each set of apartments ought to include within itself every usual and proper accommodation. Sets of chambers economise ground, which is valued in London by the square inch, as well as roofing, staircases, water, and gas. Many among the middle classes will hereafter find out the blunder of living in little houses, instead of in large apartments. The working population are already forced to live in parts of houses, each of which, however, is built on a plan adapted only for a separate family. It is unfortunate that Building Societies have hitherto, for the most part, fallen into the popular error. The freehold cottage dwellings which are beginning to form the outskirts of large towns would have been far more profitably coonsolidated into spacious and massive mansions, internally subdivided to suit the convenience of the owners. The promoters of model lodging-houses will set, in this respect, an example of great practical value. It must be economical to build high and large houses where ground is so valuable as it is in the metropolis. Perhaps, also, it may be found hereafter that it is but a shallow speculation to run up the rickety card-houses of brick, which spring up in our streets like mushrooms. Rome, however, was not built in a day; nor will London, in our generation, be built as becomes a great metropolis. It is well that benevolent persons have turned their attention to one of the most serious grievances which affect the working population. Their exertions, and the experience which they will obtain, can hardly fail to produce great and permanent benefits; and it is in the hope of furthering their object, by suggesting some of the points which they will have occasion to consider, that we have called special attention to the important meeting of yesterday.

Communications.

For the Churchman.

New Jersey Convention.

Continued.

The Rev. Mr. Sherman wanted to know to *what* this investigation pointed? To a Presentment?

The Rev. Mr. Southard said its object was twofold. 1st, To find out whether there was any truth in the charges? 2d, That the Diocese should exercise and maintain its canonical right of making investigation. The Convention, before making investigation, need not *necessarily intend* to present, although *some* gentlemen *might*.

Mr. J. Parker asked if it was intended to take the place of the trial?

The Rev. Mr. Southard said, No. It was only a preliminary measure. The Convention, after receiving their Report, will decide whether or no they will present. This committee was to take the place of that scouring the country by the Three and their associates, of which they had heard so much.

Mr James Parker said that it would always be a difficult matter to get a presentment made by a Convention. It was for this reason a concurrent power was given, by the Canon, to any three bishops, and the presentment first made, by either of the two, holds good. Three years ago, this Convention had decided that common rumor was not enough to justify proceedings against a bishop: yet, by the canons, it was quite enough as against a presbyter; then why not against a bishop? It had been said that when specific charges were made, an investigation would be gone into. Yet when the specific charges, as contained in the protest, came before the Special Convention, they refused to entertain them. The letter of the Three Bishops was canonical, christian, and proper. (The delay between its date and its reception, he did not pretend to know anything about.) The Special Convention was called to censure those Three Bishops, which they had no right to do, and they passed two resolutions on matters not embraced in the call. They declared they would not call such a Convention as they were advised to call, and refused to make any such investigation.

The Bishop said he knew his venerable friend wished to be accurate, and referred him to the resolutions themselves.

Mr. Parker read the resolution aloud, and continued: If that a'n't a refusal, I don't understand the English language, though I've been speaking it these 70 odd years. Charges were now made against the Bishop—he hoped they could *not* be maintained—but they come properly before the Bishops: we have no right to take them up or touch them at all. The course taken by the Bishop's friends was the worst that could have been taken. If an investigation had been made three years ago, all would have been quiet now; but the longer and stronger was the resistance to an investigation, the worse would be the opinion of the Bishop out of doors. He asked if the Court of Bishops were not as good a tribunal as the proposed committee of seven? There was not *one* man—to say nothing of *seven*—in that Convention, who had not made up his mind on one side or the other, and who was not therefore unfit to judge. It would be better for the sheriff to summon a jury. If this resolution was pressed, he must vote in the negative.

The Rev. Mr. Henderson said that the idea of the proposed committee had occurred to him before the Special Convention; but that *now* the matter was foreclosed by the Bishops. We cannot come between the presentment and the House of Bishops. He could not approve of those resolutions on the grounds taken by the Chairman of the Committee.

Mr. Cortlandt Parker professed to enter upon this discussion with as much solemnity and sense of responsibility as any friend of the Bishop could express. If *conscience* would have allowed him to be silent, he would have laid his hand upon his mouth. He opposed this resolution, as a friend of the Bishop. He had always been his friend. He had not been one of those who had scoured the country to hunt up evidence against him.

He had been taught that man should always submit to law, and he considered that this action was an unlawful intrusion on right and on law. The canon of the Church provides that the trial of a Bishop shall be on a special presentment, made by the Convention of the Diocese, or three Bishops. On reception of the presentment, the presiding Bishop shall serve a copy on the accused, giving notice of a trial. Mr. P. challenged any one who understood and could interpret law to prove that the trial by a Convention should take place *before* the trial by the Bishops. Two modes of bringing to trial existed in law; one by information brought by the Attorney General, and the other by indictment of the Grand Jury. The presentment has been made by the Bishops, and our duty now is to submit as members of this diocese, and of the Church, to their action in the solemn forms of law.

It made no difference if the Bishops in their letter allowed that the Diocese must first try the case. But they had not said so. They only said that they "could not reasonably be *expected* to interfere," till the Diocese had refused, &c. He inquired if the Convention of New York had ever claimed the prior right of trial when the Bishop of that Diocese was presented? He claimed therefore that we have no right to this recommended action. Moreover, what would it accomplish? It would be a useless formula. It could only re-assert what we have already asserted—our confidence in the Bishop. The tendency of this action could only have an effect to distract the course of justice. And he thought that the object was to demonstrate that the Bishops should therefore not have their trial and the presentment should fall to the ground. Was not this setting up the Diocese of New Jersey against the Church of the United States? Perhaps there was another object—to raise a moral opinion which should help the Bishop on his trial. He submitted that gentlemen should not raise the fearful fiend of *public opinion* to interfere with justice. The matter should be left with God and justice. The natural effect of this matter would be prejudicial to the Bishop's cause rather than beneficial. He warned the majority who intended to pass this that they would regret it, that it was one of the greatest dagger blows that had ever been aimed at the cause they had at heart.

He defended the course of those who had formerly moved for an investigation on account of rumors. Rumors were sufficient against a Presbyter; *a fortiori* against a Bishop, because the good report of a Bishop was of *more* consequence to the Church than that of a Presbyter. The movers in this matter, then, had been defamed, and their motives soiled with imputations. But this was an injudicious movement on the part of the Bishop's friends, though the Bishop himself had always been ready to meet the investigation. All the circumstances connected with this had produced a bad effect, and so had the subsequent early adjournment of the Convention at Newark.

Mr. J. J. Chetwood explained that the motion to adjourn on that occasion had been made by Mr. Duer or Mr. Rutherford—neither of them known as the Bishop's friends. He had been requested to make it, but *refused* and was the only man who voted *against* it.

Mr. C. Parker continued: The Bishops had not threatened, in their letter, to present. The "painful duty" alluded to was only that of "making inquiry." And how could they make inquiries except by scouring the country, as some call it. In thus scouring the country they only did their duty, in order to ascertain what complaints were made by injured persons against the Bishop.

The Rev. Mr. Southard said he was personally aware of the facts in the case of Joseph Deacon. Mr. Deacon himself told him (Mr. S.) that he (Mr. D.) had been *beset* by the Rev. Mr. —— and the Rev. Mr. ——, who *urged him on* to complain against the Bishop, and *sought his society repeatedly* for that purpose. He said, moreover, that the Bishop's difficulties were only a *family quarrel*, in which he did not wish to be concerned at all.

Mr. C. Parker resumed. He scorned the idea of being in any way connected with the four laymen or their coterie. He defied any one of them to say that they had ever placed any confidence in his co-operation.

He did not wish to be understood as commending altogether the action of the three Bishops. They had made a mistake in selecting the messenger they did, and in supposing that the Convention would not do its duty. He disagreed entirely with the counsels which had hitherto prevailed, and this action we were now called on to perform seemed to him to complete their bad effect. It would convey the idea to christendom that we dare not leave our Bishop to the law, but must have an investigation of friends—a white-washing committee. Public opinion was the most fearful enemy that innocence had to encounter on a trial.

Judge Ogden said that he did not mean to question the sincerity of the loud professions of friendship for the Bishop, made by Mr. Parker. But he was sorry that his friendship had not been strong enough to induce him to give his advice to the Bishop at a time when it might have been of some use to him. It would have been *then* an act of kindness. If we are in a difficulty, it is *too late* to give such advice now. The gentleman has drawn a line of distinction between the Bishop and his "friends," and says *he* is his "friend." Why then does he declaim—while keeping aloof from offering any aid or advice—why does he declaim against the "friends" of the Bishop, who have hung around him in his difficulties? If any injury has been done, it has been by *those who staid away* when their presence and advice might have been of important service. But to return to the Resolution:

He stated that the object of the Committee in their report was to meet the ends of justice, sustain the dignity of the diocese, and protect the Bishop from improper action. The only question is, are the resolutions Canonical, just and proper? The actions of the special convention were on record; they were sustained by the majority. He supposed that the General Convention in framing the Canon for the trial of a Bishop had two objects in their minds; first, the trial of a Bishop for immorality, and secondly for heresy. When a Bishop is to be tried for immorality, the presentment must be made by a Diocese, not on rumor, but by two thirds of each order, and therefore it was not intended that the Bishops should have the power of presentment on matters of immorality. But in matters of heresy the Diocese is not the fit body to try, because the poison may have infected all the Churches, and therefore the Bishops are allowed to make presentment.

The case of missionary Bishops without Dioceses, might have been in the minds of the makers of the Canon, when the Bishops were allowed to make a presentment, because missionary Bishops or vacant Bishops have no Dioceses. A Bishop without a Diocese, even though acting only as a Rector under another Bishop, must be tried, if tried at all, as a Bishop. He argued against the force of the argument that this late investigation would have a bad effect out of doors.

Mr. C. Parker rose to explain. This was not his own original idea. It had been suggested to him by a gentleman belonging to *another denomination*.

Judge Ogden resumed. The gentleman, it seems, does not desire the credit of this suggestion. It came from the "other denominations." So it seems there is an *outward pressure* to be satisfied, an outward pressure which *he* has felt, and which has induced him to act. He does well to denounce the influence exerted by public opinion, for he has himself been influenced by it, by his own account. But the Diocese of New Jersey would never look for *such* a motive to action. God grant that they might never yield to the suggestions of outsiders, and direct their course to suit *them*. His conclusion on the canon was, that the authority of the Bishops was at the most only concurrent. The Diocese of New York, it was said, did not claim their right of prior trial. The canon was passed in 1844, in October. And before it was dry the three Bishops made their presentment, and before Christmas the trial was over. If the Diocese of New York had the thing to do over again they would claim the rights we now claim, and they only regret that they did not before.

But does the course taken by the three Bishops preclude our action now? He appealed to the letter of the Bishops, and construed it that they also judged that a Diocese is generally expected to make a trial before any action by the Bishops can take place. This proves that the Diocese has the first right to act, and it contemplates just such an investigation as we now propose—a full—the *fullest* investigation by the Convention. The Convention has, under the Canon, the *right* to make this investigation, unless it has *lost* it. Have we ever *forfeited* our right? Have we ever *refused* to institute inquiry as to any specific charges? If so, *when* was it? In 1849? A minister's conduct can be inquired into by the Bishop on public rumor, but a Bishop cannot thus be presented. Was the Convention of 1849 derelict then in refusing to appoint a Committee on general rumor? Was it in 1850? In that year not a word was lisped. In 1851 no accusations were made. Grant that some gentleman had charges in his pocket which he withheld supposing the Convention would sit a day longer, does Mr. Halsted's misconception as to the hour of adjournment strip the Diocese of its rights? The question arose, therefore,—Have we any charges to go upon *now*? Suppose the Bishop *ought* to have called a special convention for this purpose, would his failure deprive the Diocese of *its* canonical rights? The investigation could not come before the special convention, because it was not embraced in the call. We have been blamed for doing *too much* at that Special Convention, and yet at the same time denounced for not having done *more*. But *now*, three Bishops have taken the steps *before* we have had any opportunity. We have *now*, laid before us by the Bishop himself, charges authenticated under the signatures of Three Bishops:—the first time charges have *ever* been before us in a shape to be acted on. We *can* now act, and the Bishops have no cause to complain. Results are not now to be considered. We have *rights*. The Diocese of New Jersey is an independent and complete body. We have only surrendered certain rights to the General Convention by joining it. And we are to go on and perform our duties to ourselves, without inquiring whether the House of Bishops have done right, and we can do it without any disrespect to them. We only vindicate the honesty of our former solemn protestation, that we were ready to investigate whenever responsible charges were made. In relation to the question as to public opinion being raised by this investigation, he said, that was *not* the question, but it was simply one of *guilt* or *innocence*. If the Convention should consider the charges substantiated, they would also make a presentment, and the House of Bishops would then have two presentments instead of one, to act on. If, after all our declarations of innocence, they still go on, not a word will be said. This is the first time the opportunity has been given us; it is our *right* and our *duty* to act upon it. If the House of Bishops disregard our action, *we* shall at any rate have *done our duty*; and we are ready to abide the consequences.

The Convention took a recess until 4 1-2 o'clock P. M.

EVENING SESSION.

At 4½ P. M. Mr. Walter Rutherfurd said the Convention must excuse his ignorance of the document which this Committee was to be appointed to consider, as it had been refused a reading, although the members who drew the resolution knew its contents. He recommended an honest difference of opinion and friendly discussion. In answer to the argument of Judge Ogden, that we should not yield to outside pressure, he read from Timothy, "Let him have a good report of those who are *without*."

He argued that the Constitution of the Church in the U. S. prescribed the mode of trying Bishops, to be only by Bishops. The canon it had been admitted conferred at least a concurrent jurisdiction on the Bishops, and if they cannot try till the Diocese has made a presentment, how are they ever to reach an error, for the Diocese may sustain its Bishop? But would its failure to present, estop the Bishops from their right to try?

There was no safer or wiser tribunal than the House of Bishops, one to which we should be more willing to leave our Bishop? Suppose the Diocese should make a different presentment from that of the Bishops, will it prevent them from trying their own? He thought this course proposed was likely to impede the safety of the Bishop on his trial.

Mr. William Halsted rose, but his remarks were so protracted that only an imperfect report will be attempted. He said that he looked at the question in two aspects. And in one view he might be said to be a house divided against itself. For as a lawyer he would give one opinion, but as a man another. He accorded entirely as a lawyer with the construction put on the canon by the gentlemen who opposed the resolution. He agreed with Judge Ogden in one point. He was undoubtedly correct in saying that the three Bishops and the Convention had a concurrent jurisdiction. But if the argument drawn from this is, that the Convention have a right to impede a presentment already made by the Bishops, he differed from him totally. Here are in this county 500 Justices of the Peace, perhaps. An application is made to one, and he takes jurisdiction and issues his summons. Now can an adversary go to another Judge and get a summons and preclude the first from holding a trial? Can this Convention get up a kind of investigation and preclude a trial by a Court already prepared for trial?

In relation to Judge Ogden's answer to the argument, that the Convention of N. Y. did not claim their right of trial, because the canon had just been made, he said that injustice had been done to Bishop Onderdonk's able defenders. He paid a high tribute to D. B. Ogden, who would not probably have overlooked so vital a matter. He (Mr. H.) could not see any discrimination in the canon between immorality and heresy. Neither did he understand the remarks about the independence of the Diocese, being unsubjected to the General Convention and the laws of the U. S. which regulate it. If he understood the constitution of the Church, it was divided into different dioceses, but they were not independent. As a lawyer, therefore, he must say that the resolution ought not to pass. But, as a man, he must say differently. He was glad to find that a majority of the Convention held the same opinions now that he held in 1849, when he offered a resolution of inquiry, which was thrown out unanimously. He went for such an inquiry then, as a friend of the Bishop. He did so now. He wished to know what Judge Ogden meant by saying that he went for justice. Did he intend to have a full investigation, or an *ex parte* committee? Did he intend to allow witnesses to be summoned and cross-examined? Or is it merely to get an *ex parte* one-sided statement to bring into this Convention and bolster up the Bishop?

The Bishop said that if the gentlemen bore any other name than he did, he would have called him to order.

Judge Ogden said he meant to have the fullest investigation, and if the terms of the Resolution were not sufficiently explicit, amendments could be offered.

Mr. Halsted wished to know if the Bishop had a right to interrupt him whenever he pleased? He had the floor, and the Bishop by no parliamentary rule had any right to interrupt him. If there was any rule of Convention that gave the Bishop higher authority than himself when he had the floor, or that gave him the right of having the last word on every question, he called for the reading of it.

The Bishop said he should have called him to order, if he had not considered him a chartered libertine.*

Mr. H. said he knew that was his opinion, and that he had taken opportunities to vilify and traduce him. He had a paper with him—— (Cries of order, order.)

Mr. H. proceeded to demand on the investigation a full hearing, and that the witnesses of the three Bishops should be called. He offered amendments providing that a full investigation should be made, not only of the charges in the document, but of all others; and also that notice of the time of investigation should be served upon the Bishops or their Attorney, that they might appear and cross-examine witnesses.

He said he did not expect this Committee to be composed of the Bishop's creditors, or endorsers, men who have children at his schools, or have advanced money to his institutions. Not of men who were connected with the Bishop financially, and who had always voted for his measures. If this were not done, he might agree with the resolutions. He wished the minority of the Committee, as was always the case in parliamentary proceedings, to be composed of those who were denounced as enemies of the Bishop. If this were done, as a man, he would support the resolutions, though, as a lawyer, he would say the investigation could not be had.

An inquiry had been made why the charges had not been presented to the Convention. He would tell his reasons frankly. He was always open and above board, and spoke straight out, and never said behind a man's back what he would not say to his face. He had deemed it his duty once to present the Bishop on rumor. He had once been so ignorant, perhaps, to suppose that the Bishop was a minister. He supposed always that a General was a soldier. He had read in the good book that "he that would be the chiefest among you, let him become your servant," and he really supposed that a Bishop was a servant of the Lord. If he was set upon a hill to lighten the whole Diocese, and rumor obscured that light, it should be removed. An officer of the Army or Navy, when his character is in the least injured, demands a court of inquiry, and he was ignorant enough to suppose that a Bishop of the Church should be more anxious than an officer of the Army or Navy. He did not doubt that every man now thought the investigation ought to have been gone into. It ought in charity to be supposed that he had acted conscientiously. But instead of this, every occasion had been taken to villify, traduce and vituperate him in public prints. And the Bishop himself had come out in a pamphlet charging the four laymen with falsehood. We want to have it tried *who* is the slanderer? He was not obliged to stand quietly and bear such a charge from any, no matter how high their authority.

He had not presented the charges before the Convention, because there was no possible chance for a full and fair investigation here. He made the charge deliberately. There was no possible chance for a full and fair trial here. Who presides here? The Bishop. Who appoints the Committees? The Bishop. Who has the most influence by his position? The Bishop. Who takes the opportunity of summing up on every question? The Bishop. And with his talent, his eloquence and his ingenuity he can sway this body as he pleases. [Laughter.] The Bishop can also appoint missionaries *ad libitum*.—There was a case in this Convention where a man was made a missionary in order that he might vote here, while the Church could not appoint lay delegates. The Bishop could always control at least one half of the clergy, and it takes two thirds for a presentment.

The Rev. Mr. Phillips called him to order. It was an imputation on the clergy.

Another gentleman called the last to order.

The Bishop explained how it was according to the Canon that a Church is not allowed to vote by lay delegates until a year after its admission.

Mr. H. disclaimed any intention to reflect on the clergy. They were men of pure intention. But he understood human nature and understood how it was that men might honestly have their minds affected. And he found also that among the prominent lay friends of the Bishop were men who were his creditors, endorsers, &c. And they might unintentionally and unknowingly have their minds operated on.

Mr. H. defended his past conduct in the matter and said that now the responsibility was transferred to the Three Bishops, who in addition to the charges presented to them have made charges of their own. The charge of falsehood is transferred from the four laymen to them. The Bishops and those who assisted them in collecting evidence have been sneered at. But the Bishops either had a right or not to collect evidence. If they have, why are they sneered at for performing their duty? If they should not do it themselves, to whom could they apply better than clergymen?

His resolution in '49 had been voted down on the ground of "mere rumor." But is there anything better now? The Convention has refused to allow the document to be read. We have no charges before us. No man has presented charges to us.

Mr. Halsted in closing read a report from the N. Y. Times concerning a collision between him and the Bishop, and asked the Bishop if it were correctly reported.

The Bishop replied several times, "you were here yourself."

Mr. H. said he should then take it to be correct.

Several called Mr H. to order, as being irrelevant, &c.

Mr. H. claimed his right to reply to a personal attack upon himself, and put himself right. He then proceeded to comment on the language of the report. He did not "*sneak*" the bill (relative to procuring witnesses in ecclesiastical courts) into the Legislature. He never sneaked any where, or behind any body. He introduced the bill into the Legislature last year, and did so to fill a defect in our law, so as to give a man, whose reputation was assailed in ecclesiastical courts, the same rights and privileges as a man whose property is in contest. His whole object was to sustain, not destroy, the Church. He was sustained, in all he had done, by his conscience, and therefore he could never be put down! He did not rail against any man, but railing accusations were brought against him. The Bishop had denounced him, and he pronounced the Bishop's statement to be false! It was an outrage!

(Amid calls to "order," "order," on every side, the Bishop rose and said: "I am perfectly competent to take care of myself in this matter. Let him go on. I have protected him before, and I will protect him again.")

Mr. H. resumed: He had only wanted to make an explanation. He reiterated his charges made last night, that two friends of the Bishop were active in defeating the bill.

Col. Travers stated that he had sent a copy of the law to the Bishop, while it was before the Senate; but whether it was the morning or the evening of the day on which it passed, he did not remember.

Mr. Joel W. Condit stated that when he first saw the bill, the section concerning ecclesiastical courts was stricken out. That Mr. Zabriskie, of Hudson, had informed him that he, of his own accord, made the motion to strike it out, deeming that there was something more in it than appeared on the surface.

Mr. Halsted.—"Did you not apply to him yourself to strike it out?"

Mr. Condit.—"Never, sir, never! He did it of his own accord, for he considered it as introducing an odious change into the proceedings of ecclesiastical courts."

Mr. Halsted.—"Then I have been misinformed."

Judge Ryall wished to know whether the objections raised to the resolution were because it was too soon or too late. It could not be too late, for the charges had just come before them for the first time. The Convention of 1849 had a right to decide whether there was evidence enough before it for inquiry. They refused it with unanimity. Yet we are told that they committed a great error, and the friends of the Bishop were to blame. In 1850 who raised any charges? None; and what is the inference? because none believed them, and none considered inquiry necessary. It is said that this silence is a refusal. In 1851 it was also so, and the gentleman says that he had the papers in his pocket, but had no opportunity to present them. Why did he not make it known? The Special Convention could not act, as it convened for a particular purpose. And why is this too late? And why did not the gentlemen then come forward with their advice? He claimed that this was the first time the Convention had an opportunity for investigation, and gentlemen could not now put it off, by saying it *ought* to have been done before. If it ought to have been done before, *why* did *they* not give the Convention the opportunity *before?*

He also argued that the General Convention was composed only of delegates from Diocesan Conventions which had previously existed. And the General Convention had no powers, except such as were resigned to it by the Diocesan Convention. It was a similar case with the adoption of the Constitution of the United States. Is it to be supposed that those Bishops far away from the Diocese shall have power to make a presentment, even on the complaint of four laymen? And then when will they have their trial? It is stated that they have postponed it to October. Why may they not postpone again and again, and so the trial never occur? The Diocesan Convention has the *right* of making inquiry; and how can it, with any consistency, refuse to make an investigation, when in 1849 they declared themselves ready to have an investigation, and at the Special Convention solemnly reiterated that assurance? At least, he hoped no more opposition would be made by those who claimed to be the original clamorers *for* an investigation.

The Rev. A. B. Patterson said that, some time since, he was asked his opinion as to the proposed action, and he then thought it impolitic. He had changed his opinion from facts and circumstances subsequently learned. There was no *claim* upon the Convention to act, nor was their action contrary to the canon. It was a question of expediency rather than of law—of policy, not principle. The postponement alone was sufficient to create a necessity for action. Was this matter to be kept hanging over the head of the Bishop for months—for an indefinite period? It was unjust; it was cruel. If he had a vote, he would base his vote on that fact alone. Its gross injustice *demanded* action from the Convention. It was asked what would be the effect of this action? Would it not *forestall* the Three Bishops? No. He did not understand how it could. So far was it from interfering with the Bishops, that he believed the suggestion of this proposed action was originally made by Bishops entitled to seats on the Court; who were supposed to be rather unfriendly to Bishop Doane. There were other reasons for supporting the Resolutions. But, at the same time, much would depend upon the character of the gentlemen composing the proposed committee.

Mr. J. W. Condit thought it was not only a case of policy, but even common honesty required us to act. He was advised, that the postponement, being made without canonical authority, was fatal to the power of the Court—it was *dead for ever*, without power to act. *We* should now act, for there was nobody else to act.

Mr. J. H. Wakefield thought that if any thing like order had been enforced, we should not have had so rambling a debate. The canon on the making inquiry concerning a minister who is accused by public rumor, had been repeatedly appealed to as justifying that mode of proceeding against a Bishop; "for," it is said, "a Bishop is a minister." This canon had been quoted triumphantly, in two or three harangues, as if no answer could be made. He read the canon, substituting "Bishop" for "Minister," and showed that the canon made nonsense. This *ad captandum* authority, therefore, fell to the ground. The preamble to the Investigation resolutions of 1849 was based on this canon, thus improperly applied. The Church had never authorized this way of proceeding against Bishops. Against *them*, distinct charges must be produced; and if any man had really wanted to present any such charges, there had been abundant opportunity, over and over again, since 1849. But gentlemen *did not wish* to make distinct charges, and they have deliberately given us *reasons why* they have not done so. Now if they did not choose to present charges themselves, they surely have no right to complain of the Convention for not ordering them to be investigated.—The Diocese has a right *first;* afterwards the Bishops may. At the furthest, there is merely a concurrent jurisdiction. But the analogy of the Attorney General and the Grand Jury does not hold. *Here* we are making a mere *inquiry*—not providing for *two trials*. We do not propose to *try* our Bishop, but only to investigate. If we proposed *two trials*, the objection would hold. We only wish to see what is the evidence, and then decide for ourselves what *we* will *do*. Again, gentlemen suppose that the Three Bishops are accusers, and that *we* are accusers, *too*. No! We are *quasi* parties ourselves. It is not for us to stand by, indifferent, while our Diocesan is wounded and bleeding. Our *duty*, and justice itself, demand that we should make inquiry and do our part understandingly. If the charges are true, let us follow them up with a second Presentment, and "God protect the right!" If not, we can stand shoulder to shoulder with our Bishop. Shall three foreign Bishops come in and arraign our Bishop, and we stand by and say *nothing?* Let us investigate for our own honor's sake! The Resolution contemplates a Report to the Convention. It is now proposed (Halsted's amendment) that we include all other matters, whether in the presentment or not. We have already said that we will proceed on proper and distinct charges—and no other. The latter part of the amendment, requiring notice to the Three Bishops and their Attorney, he was willing to extend so as to embrace the original four laymen. It was asked, if we meant to step in between the Bishop and the law? If we meant to screen him from justice? By no means! If the charges are found to be true, we must present him ourselves. Our refusing to do so will not interfere with the Three. If they see fit to go on, there is no power on earth that can prevent them. Our action can have only a moral effect. But if it should be such as to satisfy the Three and the whole Bench of Bishops, so much the better, surely, for all concerned.

The Rev. Mr. Boggs, had thought, at first, that the proposed action might bring the Diocese into an antagonistical position with the House of Bishops. Such, he was now assured could never be the case. The postponement of the trial made it the more incumbent on the Convention to act. He trusted the committee would be impartial, and have a good effect. But the amendment would make the investigation a *trial*. It would make a Bishop *tried* by seven laymen of his own Diocese. The original Resolution was fair enough—"make a full investigation."

The Rev. Mr. Dunn was against the amendment. The Three Bishops had given us no notice when they went to work; why should we give them notice? The Three consulted only a few persons, they showed great partiality—it was an *ex parte*, one-sided affair altogether; let us now show the *other* side. It was just and proper that the proposed committee should not be hampered, and tantalised, and perhaps hindered, while the other side had been *free* to do as they chose.

The Rev. Mr. Brown thought our action ought not to be a one-sided affair; but the committee ought to present a clear and impartial narrative of their investigation to be laid before the Convention and the House of Bishops. He could remember when Bishop Hobart was charged by rumor with profligacy, Romanism, and other enormities; and yet he was now professedly the model of those very men that then abused him. The time will come when the Bishop of New Jersey, whom they now abuse, will also be their professed model. We have heard it prophesied, for ten years past, that this presentment was inevitable. Ten years more will show whether it was worth while to present the Bishop at all. He believed that seven men could be found—even of this "servile" Convention—whose opinions would be worth something, even in the House of Bishops. That excellent "layman of Ohio" had intimated that they would soon lose their Ecclesiastical Head, but had piously exclaimed, "The Lord give him a safe deliverance!" Now many of us are timid old men, and when there is danger of our heads being taken off—whether literally or figuratively—we would rather avoid it.—He believed that seven honest and honorable men would be found, men in whom "the Church would have great confidence," and that the result of their action would be that we should not "lose our Head"—even figuratively.

Mr. J. H. Wakefield moved to insert in the original Resolution "with proper notice to the parties."

Attorney General Browning thought the amendments were unnecessary. The committee would be composed, doubtless, of honorable men, who will do right. They are not a Court of Trial. Let them adopt for themselves such rules as will be most likely to elicit *truth*.

The Question on Mr. Halsted's amendment being taken, it was lost.

Mr. Wakefield's amendment was also lost.

The first Resolution was then carried:

	Ayes.	*Noes.*	*Divided.*
Clergy, - - -	26	5	–
Laity - - - - -	27	6	2

The second Resolution was then in order, appointing a Special Convention to receive the report of the committee.

Mr. Duer moved to refer the report of the committee to the next Annual Convention. Lost.

After filling the blanks with "July 14th," and "Trinity Church, Newark," the resolution was carried.

The adoption of the Preamble being moved, a number of amendments were offered by Mr. Cortlandt Parker. The one which brought out most discussion was to strike out all mention of the postponement of the trial. Mr. Parker said it was strange, if the postponement had been ordered, the Bishop should not have been notified of it.

The Bishop.—"Not at all strange. It is all of a piece with the rest. I am the last to hear of everything."

In reply to some very impertinent questions by a young man, whose name neither the Bishop nor any one near him seemed to know, the Bishop emphatically declared that the action taken by the Convention in this matter was no suggestion of his. He had nothing to do with it, and expressed no opinion for or against it. He had simply suffered his friends to do as they pleased, on their own responsibility.

After some further conversational debate, the amendments were all lost, and the Preamble was adopted.

	Ayes.	Noes.	Divided.
Clergy	26	5	
Laity	24	9	2

On motion of the Rev. Mr. Southard, the Convention proceeded to ballot for the Committee.—Numerous nominations were made.

While the tellers were counting the ballots, the proposed amendment to the General Constitution of the Church, in regard to the formation of new Dioceses, was read.

On motion of Mr. J. J. Chetwood, further provision was mode for the expenses of Convention.

The Rev. Mr. Finch moved to allow the whole income of the Episcopal Fund to be paid to the Bishop, the fund having reached the amount of $10,000.

The Rev. Mr. Sherman wished to know whether the fund had actually reached $10,000.

The Treasurer replied that it had.

The Rev. Mr. Sherman asked whether it had reached that amount *really*, or only *nominally?*

The Trasurer.—"If the gentleman thought it only *nominal*, why did he require me to give security in the amount of $20,000?"

The Rev. Mr. Sherman again asked whether the Treasurer would make himself personally and pecuniarily responsible that the fund was *bona fide* so much?

The Treasurer asked: "Will the gentleman, in consideration of my so binding myself, pay me the usual business commission of *two per cent.* for 6 months? (Laughter.) The fund is a *bona fide* fund, but this requiring of such personal responsibility of the Treasurer, is something never heard of before."

The tellers announced the report of the ballot as follows:

James Potter, - - - -	49
Henry McFarlan, - - - -	46
D. B. Ryall, - - - -	47
John H. Wakefield, - - - -	49
Thos. H. Whitney, - - - -	47
John L. McKnight, - - - -	43
Charles M. Harker, - - - -	48
S. V. Hoffman, - - - -	5
Wm. Halsted, - - - -	1

and a few other scattering votes. The first seven on the above list were declared duly elected, as the Committee of Investigation.

The Rev. Mr. Southard moved to repeal the amended Canon on the subject of the Clergy List, going back to the old practice of the Diocese, which placed the Clergy list in the hands of the Bishop.

After ineffectual attempts to prevent a vote—the most formidable of which was a long speech from the Rev. Mr. Sherman, in which he was several times called to order, the repeal was carried.

Mr. J. W. Condit and Mr. Mayhew were appointed auditors of the Treasurer's accounts for the next year.

A resolution was passed, directing the Treasurer to make an assessment upon the parishes, and forward to each the amount, on or before the 1st of June, for defraying the expenses of printing the journal.

The report of the Treasurer, Mr. Jabez W. Hayes, duly audited, was read and approved.

After some other routine business, the Convention adjourned *sine die*, at nearly 11 o'clock, after singing the "*Gloria in Excelsis*," followed by prayer, and the Benediction by the Bishop.

THE CHURCHMAN.

NEW YORK, JUNE 12, 1852.

The Editor, on resuming his post, returns his sincere thanks to his clerical brother, the Rev. John Henry Hopkins, Jr., for the very able and satisfactory manner in which he has performed the responsible duties which have temporarily devolved upon him. The articles which have appeared in the editorial columns (with one exception in the paper of May 22nd) have proceeded from him solely; and it is highly creditable to his ability and talents that they have been very generally attributed to our distinguished predecessor in the editorial chair. Our perspicacious contemporaries who have given a full rein to their imaginations and intruded a name into their columns which had no business there, had better correct their misstatements, and apologise for their bad manners. We may add with pleasure that we are indebted to Mr. Hopkins for the able defence of the action of the New Jersey Convention in our columns this week, and also for the full and careful report of its proceedings with other items.

In laying before our readers, this week, the conclusion of the report of the proceedings in the New Jersey convention, there are a few considerations, connected therewith, which will not be deemed irrelevant.

The Committee of Investigation, appointed by that Convention, has been tortured into something never dreamed of by those who constituted it.—These misconceptions were uttered on the floor of the Convention itself, and were there clearly and explicitly contradicted. This, however, has not prevented them from being repeated, in language far more intense, in the columns of a contemporary in this city. He says:

"A convention has undertaken to meet the presentment of their Bishop upon charges of immorality—to usurp judicial functions—take the case out of the hands of the appointed court—and, under the guise of an investigation, try the charges—and all this with the avowed determination of *meeting action by action*. In the face of such a radical disorganising movement, it becomes more necessary than ever that the *real canonical trial* should take place. That is now inevitable. Unless the Bishops love Bishop Doane more, and the Church less, they must vindicate the assailed law. The day that sees established the practicability of the rescue of a Bishop by his Convention from the power of his constitututional and canonical judges, will be the most disastrous that ever broke upon the American Church."

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* Letter from Bishop Doane—[*From the Trenton State Gazette.*] My Dear Sir: A letter from a valued friend, this morning, surprised me with the information that the expression, "a chartered libertine," applied to William Halsted in the course of the proceedings of the late Convention of this Diocese, has been misunderstood; as casting a shadow of licentious living. As I have no issue with Mr. Halsted that does not grow out of our official relations, and no fault to find with him, but as to the course he has pursued towards his Bishop, I do not lose a moment in indicating the source and sense of the expression above quoted. That it could be misunderstood, implies a want of familiarity with him who is at once, the highest—not divine—authority for men and manners, and the truest standard of our "English undefiled," which I cannot but regret.

The Archbishop of Canterbury, in "King Henry V," (Act I, Scene I,) is eloquently enlarging on the gifts and graces of the new made king:

"Hear him but reason in divinity,
And all admiring, with an inward wish,
You would desire the King were made a Prelate.
Hear him debate of Commonwealth affairs,
You would say it had been all-in-all his study:
List of his discourse of war, and you shall hear
A fearful battle rendered you in music:
Turn him to any cause of policy,
The Gordian Knot of it he will unloose,
Familiar as his garter; that *when he speaks,
The air,* a charter'd libertine, *is still.*"

And, in "As you like it," (Act ii, Scene 7,) our inimitable Shakspere has the same thought—

"I must have liberty,
Withal, *as large a charter as the wind,*
To blow on whom I please."

The very idea which the "Teacher sent from God," Himself, employs—"The wind bloweth *where it listeth.*" Johnson, it may be added, defines "Libertine," in its first sense, as "One unconfined—one at liberty;" and gives the very expression, "a chartered libertine," as the illustration.

And Bishop Hall, in his noble sermon, "Christian Liberty set forth," opposes "libertine" to "licentiate;" "what is this but to baffle and affront that sacred power which is entrusted to Government; and to profess ourselves *not libertines, but licentiates,* of disorder? Far, far is it from the intentions of the God of order, under the style of liberty, to give scope to these unruly humors of men; the issue whereof can be no other than utter confusion."

So much for the phrase. Now for its connection. Mr. Halsted was using his customary freedom in speaking of the resolutions reported by the Committee, and the design with which they were reported. I remarked that "if he bore any other name I should call him to order;" not willing to be supposed insensible to the disorderly character of his remarks, and yet determined to allow him the utmost possible license. He replied with great warmth and severity. When I simply reaffirmed my former observation—very much as you have it in your paper of May 29—"I should have called him to order, but that I considered him 'a chartered libertine.'"

I have only to add the request—which, till this morning, I had not dreamed was called for—that, whenever the expression has been taken to apply to anything not on the floor of the Convention, or not connected with the ecclesiastical relations of this Diocese, it has no responsibility from me. Very faithfully, your friend and servant. G. W. DOANE.

Riverside, June 4, 1852. —*N. Y. Daily Times.*

And again, speaking of Bishop Doane's friends as distinguished from himself (for *he* has expressly disclaimed all responsibility either as to suggesting or approving this action by the Convention), the following language is used:

"We hope he may be acquitted, but for *their* plots we invoke confusion upon them. And such is our confidence in the strong good sense, the sobriety of judgment, the love of law and justice of our laity and clergy, that we believe the Convention of New Jersey might as well hope to shake the mountains, as to effectuate their unlawful object. If Bishops Meade, McIlvaine, and Burgess—if the entire House of Bishops—do not resist such interference with impenetrable firmness, the integrity and unity of our Church is gone."

Now nobody will deny that this is hearty, plain spoken, emphatic indignation. It is only a pity to see it entirely wasted. On examining the resolutions, and the arguments by which they were advocated, it will appear to any candid mind that nothing very terrible has been done after all. Certainly the "integrity and unity of the Church" are in no immediate danger of "going."

"*A Convention has undertaken to meet the presentment of their Bishop:*"—if by "meet the presentment" he mean either "to go to trial upon it," or to "make it of no legal effect," the assertion is altogether erroneous. They have done no such thing. "*To usurp judicial functions:*"—nothing was more distinctly repudiated, than the idea that the Committee *could* exercise judicial functions. It was denied that there was any idea of having a *trial.*—It was never questioned that a Bishop can be tried by none but his peers, and that the very idea of a Bishop being tried by seven *laymen* was a sheer absurdity. "*Take the case out of the hands of the appointed court:*"—on the contrary, it was expressly declared that if the Bishops chose to go on to trial, *no earthly power could prevent them.* "*Under the guise of an investigation, try the charges:*"—a mere repetition, in substance, of "usurping judicial functions;" which, even although repeated, is an assertion no more correct when made the second time, than it was the first. "*And all this with the avowed determination of meeting action by action:*" This phrase, taken from Mr. Southard's speech, on reporting the resolutions, is the sole foundation upon which the above fanciful superstructure has been reared. And that phrase was intended in no such formidable sense. The Three, in their letter, intimated that it was only in case of the *neglect* or *too long delay* of Diocesan action, that Bishops could reasonably be expected to interfere. They *have* interfered. They have impliedly, therefore, *charged the Diocese* with neglect or too long delay in doing its duty. *That* implication, inseparable from the very fact of the presentment, calls for *action* on the part of the Convention. But, that they were to *nullify* the presentment, or *could* do it if they were so disposed, was not once hinted on the floor of that Body, by any friend of the Bishop.

But it is said "no canonical action can be had by a diocesan convention, *except with a view to a presentment.*" If this means that, in order to be canonical, the parties making investigation must have already *determined to present*, before they *began to make inquiry*, no question will be raised by us but that the action of the Three has been "canonical." We do not *assert* that such *was* their determination, for we do not know. But if it be so, we consider it by no means complimentary to their fairness. They doubtless, however, went into the investigation avowing that, *if* they found the charges sustainable by evidence, they would present. The Committee go into the investigation, avowing—*precisely the same thing.* They are therefore "with a view to a presentment" as canonical, every whit, as the Three. If not, it must be granted that the Three were determined to present *before* they *began* to investigate.

But "it is defensive of Bishop Doane"! Suppose it is: *suppose* that the above avowal is a mere feint; *suppose* that, practically, it is intended to make out a case *for* Bishop Doane; *suppose* it is, what his opponents would fain have us believe, a mere whitewashing Committee: what then? The reply would be easy, to a fair-minded man. The Three and their friends have had *their* say, they have made *their* preparation for attack, "scouring every part of the State, and ransacking every corner from Morris to Cape May,—for *what else could they do?*" (See Mr. Cortlandt Parker's speech, as written out by himself in the Prot. Churchman.) Very well. *Audi alteram partem*, used to be thought no more than fair play. Let the Bishop's friends, if he has any, give us the other side of the story. One side has made every inquiry for the attack: let the other make every inquiry for the defence. But here is the rub. That any one should be so *audacious* as to *undertake the defence* of a Bishop attacked by the Three—*this* seems to be what stirs the blood of our contemporary to the boiling point. He does "not hesitate to pronounce it the most barefaced piece of presumption ever perpetrated. As such it should be universally reprobated throughout the Church—as such it is an outrage upon order and law, and should array against itself every one who values the stability of our institutions."

This defending a Bishop (supposing the Committee appointed for no other end) must be an outrageous piece of business! But once more, we must say, it is a pity so much good indignation should be wasted. Would it not be prudent economy in the Editor to preserve the above outburst carefully, for use on some future and more appropriate occasion? We can assure him, *honestly*, that "the stability of our institutions" is in no peril whatever from the New Jersey Committee.

But the Committee is no whitewashing Committee. There is no doubt, from the character and standing of the gentlemen composing it, that if they find, on investigation, that Bishop Doane has been guilty, as charged, they will join in the presentment, or make a new one themselves, and give their aid in bringing the guilty to justice. If there is any difference between the investigation made by them and that made by the Three, it can be only in the *animus* with which it is undertaken. The Committee are, doubtless, agreed to give their Bishop the benefit of that presumption which the law gives to every—even the lowest—criminal. They doubtless believe their Bishop innocent, until he is *proved* to be *guilty.* The Three—if their position is at all *different*—must have adopted those singular ideas of ecclesiastical law which seem to prevail in certain quarters, and must have gone into the investigation believing him to be *guilty* until he should *prove* himself *innocent.*

There is one point brought out strongly in this Convention, which is deserving of notice. Everybody knows what an outcry has been raised against the Convention of New Jersey for *refusing to make investigation*, and what noise has been made about the injurious effect, upon the Bishop's cause, of the desperate exertions made by him and his friends to *avoid* an inquiry and trial. Everybody knows the reiterated lamentations uttered by Mr. Halsted and his friends, because the Convention would not order *the investigation, which he so earnestly desired.* Everybody knows the capital which these same men have made by pertinaciously harping on the premature adjournment of the Convention last year; as if that adjournment were a trick on the part of *the Bishop's friends* to head off the introduction of a specific charge by Mr. Halsted the next day (Hays' affidavit). After all this noise made about the *frustration* of these repeated *efforts* to *procure* a Diocesan investigation, who would not be surprised to find these very men, the first time an inquiry into specific charges is before the Convention, voting *against* the very investigation they had been so long clamoring *for*? But this is not the most singular part of it. It now seems that they *never really wanted* a Diocesan investigation at all! They have been *making believe* to be very eager for it, merely for effect! They have not honestly tried to procure an investigation; for, by presenting to the Convention *specific charges*, they were sure of getting an investigation ordered at any time. They have not been really trying for it, but only seeing how *near they could appear* to be trying for it, and yet be *sure to miss it.* The Honorable Mr. Halsted gives his reasons why he does not want a Diocesan investigation:

"He had not presented the charges before the Convention, because he had discovered that there was no possible chance to have a full and fair trial here. He made the assertion deliberately. There was no possible chance. Who presides here? The Bishop. Who appoints the committees? The Bishop. Who has the most influence by his position? The Bishop. Who takes the opportunity of summing up on every question? The Bishop. And with his talent, his eloquence, and his ingenuity, he can sway this body as he pleases. [Laughter.] The Bishop can also appoint missionaries *ad libitum.* The Bishop could always control at least one-half of the clergy, and it takes two-thirds for a presentment."

These reasons existed in 1849 to the full as forcibly as in 1852. He did not want a Diocesan investigation *then*, any more than he does *now*; because, it seems, he *could not trust the Convention* to make a presentment. The investigation he required must be strictly *canonical*, having Presentment, and nothing but Presentment, in view. He could not trust any body of men to make investigation, therefore, unless he was sure beforehand they would *present.* He at length found out where to apply for "*canonical*" action.

This key unlocks several mysteries in the history of the past conventions. It explains why the Resolutions of 1849 were framed so vaguely, that they were certain to be thrown out. It explains why the mover did not vote for them himself. It explains why it was that, though assured repeatedly at that time that if he introduced specific charges, they *should* be investigated, yet with a whole year in which to prepare them (he had said he could do it in *one day*), he came to the Convention of 1850 *without having prepared a single specific charge.* It explains why, after that, still another year passed in the same inaction, and why only one paper was procured (Hays's), and that so late as the Monday just before Convention. Strangest of all, it explains the true secret of that mysterious adjournment, which has been thrown up at the Bishop in every debate, as *his* work or that of *his friends*, to avoid the introduction of that paper. One of the Bishop's friends was applied to, to move that adjournment, and *refused*, because he saw how it would be used against the Bishop. The adjournment was then moved either by Mr. Duer or Mr. Rutherford—neither of them commonly accused of being the Bishop's friend. The bulk of the Convention, finding the motion for a premature adjournment come from *that quarter*, never seem to have suspected mischief, and voted for adjournment almost unanimously; the only voice in the negative being that of the clear-sighted friend who had refused to move it himself. All this curious generalship is now explained. Mr. Halsted is always—according to his own account—open, straight-forward, and aboveboard. It was desirable to avoid an investigation. It was at the same time desirable to throw all the odium of said avoidance upon the Bishop and his friends. The *Honorable* Mr. Halsted and his friends ingeniously killed these two birds with one stone.

But if this course be thought extraordinary by some people who are fastidious about honesty and fair dealing, they will find that these same gentlemen have made another grand discovery, as novel as it is bold and ingenious; and their friends and sympathizers re-echo it everywhere with perfect unanimity. It has been discovered that, to be presented for immorality and crime, is—not a great affliction—but a great *privilege*, for which a man ought to be thankful, because, according to the new code of ecclesiastical law, he will have *a chance to prove himself innocent.* As a corollary to this proposition, it is expected, naturally enough, that a *man's own friends* are the ones who are bound to do him the special favor of accusing him of fraud, perjury, &c. If they do *not*, it is to be presumed that they *dare* not, because they know him to be guilty! Bishop Doane's friends, it seems, are grossly ignorant as to what *true* friendship consists in. But his cause is not yet quite hopeless. He is not destitute of professed "friends" who have shown him to the full this newly discovered kind of friendship. Mr. Halsted says he introduced the resolutions of 1849 as *a friend to the Bishop.* Mr. Cortlandt Parker says *he* is a *true friend* to the Bishop (much truer than the other sort); and declares that the friends of the Bishop (commonly so called) should have received said resolutions for an investigation (which cannot be made "canonically," be it remembered, except *with a view to presentment*) with *welcome*, and should have carried them by acclamation! And Mr. Cortlandt Parker, as a *true* friend, ought to know; or he would probably not speak so positively. If the Bishop's friends had all been men of this stamp, how much better it would have been for him! But they, unfortunately, "with a mournful forgetfulness of his true interests", had "the barefaced presumption" to suppose that *friends* might with propriety do what might eventually prove *defensive.*

The discovery of this new sort of friendship is a late affair. Nothing was known of it a few years ago. The Bishop of Ohio, for instance, was sadly in need of this new sort of friends some years since; but nobody took pity on him, and in some quarters the injury inflicted by this neglect of his old-fashioned friends has not yet been repaired. When President Douglass accused him, in print, of conspiracy, treachery, and systematic *unveracity*, it is singular his *friends* did not get him presented for crime and immorality, in order that he might have the privilege of *proving* his innocence. The only valid excuse for their negligence is, that this peculiar kind of friendship had not then, as yet, been invented. The law of the land, however, regards it as no great privilege to be indicted and tried, on groundless charges; but rather as a gross wrong and injury, for which exemplary damages may often be recovered. The law of common sense and common feeling regards it in the same light. This pretending to claim it at the hands of the Bishop's *friends*, not only to investigate charges when made, but also to *originate the charges themselves*, is about as sincere as the clamor for a Diocesan investigation which has been kept up for these three years—*only for effect.* The idea that Bishop Doane should require his friends to do any such thing, can be equalled in absurdity only by Dogberry's earnest anxiety that somebody would "write him down an ass."

On a calm review of the whole proceedings of the N. J. Convention, we cannot see that any "radical disorganizing movement" has been made; nor do we think it will require any great degree of "impenetrable firmness," on the part of the House of Bishops, to prevent the "mountains from being shaken."

Lord John Russell—having about these times much leisure from the cares of office—has taken to building churches. We congratulate his Lordship sincerely on his improvement. It is certainly better to build up the Church out of office, than to do one's best to destroy her while *in* office. We hope that Lord John, both for his own sake and that of the Church, will *remain out of office.*

"Yesterday the Right Hon. Lord John Russell publicly laid the foundation stone of a new church, on a site given by his Grace the Duke of Bedford, in the parish of St. Pancras, in the presence of a large concourse of persons, including a considerable number of the parochial and metropolitan clergy and many of the principal inhabitants of the vicinity."

"It will consist of a nave, aisles, and chancel, with a tower and spire 160 feet high, placed at the east end of the south aisle, built in the middle pointed style of architecture. The length of the nave will be 89 feet 6 inches; the chancel of the dimensions of 35 feet 6 inches by 22 feet, and the width across the structure, including the aisles, 61 feet. It is intended to accommodate 1,242 persons, including 242 children, who will occupy a gallery over the west end of the building. About 500 of the sittings will be free. The total cost is estimated at £7,300, of which nearly £1,000 has been raised by voluntary contributions."

This account does not mention Lord John himself among the *pecuniary* contributors. It is said Lord John is *poor*, so poor that Baron Rothschild paid all his election expenses, and hence Lord John's grateful and disinterested exertions in favor of the Jew Bill, all the while he was in office. His perseverance in that measure shows how deeply he is animated by that noble trait of character—so befitting a "noble Lord"—a lively remembrance of favors received. But his Lordship, if he could give no money, kindly gave the good people a speech, from which we cull the following flowers:—

"In the time of our ancestors—which we count barbarous times [the *dark ages*]—efforts were always made by the kings and sovereigns of this country, and by those who were at that time the owners and possessers of the land, to build churches, and to devote to those churches *some portion of the property of the land* with the view to *supply the spiritual wants of the people who lived upon such land.*"

This his Lordship ought to know, for though too poor to contribute to building the Church, he yet retains the magnificent estate of Woburn Abbey, part of *that very land*, which was sacrilegiously converted to the private uses of his ancestors, and which he has no idea of disgorging to the Church, its rightful owner. No wonder Lord John continues thus:—

"In modern times—those times which we reckon more civilized—in which we at present live, it *is strange to say* the difficulties have been *greater* than in those times which we account to have been barbarous."

Not at all *strange*, so long as men like Lord John not only fight against the Church with all the influence of official power, and decline to contribute aught of their own except speeches, but also retain all the while the profits of former sacrilege, with no objections to commit fresh acts of Church spoliation on their own account, whenever office gives them the power. Speaking of late efforts to increase the number of churches, his Lordship says:

"Those efforts cannot be made, as they were in former times, by Governments; neither could any efforts, made by individuals, however rich, supply to any very great extent the want that requires to be supplied."

As to Governments, Lord John has been so long in office, with the right to speak for government, that the old habit seems too strong for the present change in his position. Perhaps, however, Derby's administration may be as bad—which remains to be seen. But as to the individuals, however rich, we are not so sure. Woburn Abbey would make a very comfortable endowment for a Church in some destitute locality. We should rejoice to see Lord John try it, and set a good example—or rather *follow* the good example which has already been so nobly set to the "noble Lord," by Mr. Hope and others.

The Church Choral Society celebrated their second public evening service in the church of the Annunciation, at three o'clock on the afternoon of Tuesday, the 8th of June. The nine seats in the Chancel were occupied by the Rev. Drs. Berrian and Vinton, the Rev. Mr. McMurray, of the Diocese of Toronto, and the Rev. Messrs. Weaver, Mahan, Hart, Elmendorf, Tucker, and Hopkins. Many others of the clergy were in the nave, there being no further accommodation in the Chancel.

The opening part of the service was intoned by the Rev. Mr. Tucker, of the church of the Holy Cross, Troy. The first lesson was read by the Rev. Prof. Mahan, and the second by the Rev. Mr. Hart; the creed and final prayers being intoned by the Rev. Mr. Hopkins. Dr. Hodges, the first organist of the Society, presided at the organ. It was raining hard all the time, which kept away several of the members of the society, and a funeral at St. Paul's unfortunately appointed at just the same hour as the choral service, deprived the society of a number of its most effective voices. The noise from the rain on the roof—which is painfully distinct in the church of the Annunciation—was an additional discomfort. These causes, together with the strangeness of the church to most of the singers, caused no slight want of confidence, especially in the earlier part of the service. The *slowness* of the performance was extremely to be regretted—a fault which we earnestly trust will be vigorously remedied in further practicings. But, notwithstanding all these drawbacks, the service was decidedly better done than the first at Trinity church. The choral service, with its chastened fervor, its sweet simplicity, dignity, and solemn devotion, is winning its way more and more deeply into the hearts of our people. And the society is gradually rising to be—what we trust it may ere long become—a model, as well as an authority of some weight, in the important matter of Church Music.

There was nothing attempted, as yet, more elaborate than double chants for the Psalter and Canticles. But we feel confident that the Society has now acquired sufficient strength and consistency to go on further. The service on Tuesday is their last regular service for the season. Their next season, which commences in October, will show a still further advance in their good work of attempting to realize what truly ecclesiastical music is, and ought to be.

Notwithstanding the inclemency of the weather, there was a very large number of persons present, showing how great is the interest felt in the work undertaken by the society. And the society well deserves it. They have met weekly for practice ever since last January; and the two organists and other members of the committee have done no slight amount of hard work in their zealous devotion to the noble object which they have in hand. There are not a few lofty names remembered, on the list of church worthies, for their labors in the same good cause. It has its difficulties—so have all improvements. But success is itself a sufficient reward; and that reward, we cannot doubt, awaits, sooner or later the labors of the Choral Society. We shall watch its progress with deep interest.

The Jubilee Year of the great and venerable Society for the Propagation of the Gospel in Foreigh parts, will have terminated before another number of this paper is published. On Tuesday next, in Westminster Abbey, if God will it, will be presented to Him the united homage of Prayer, Thanksgivings and Praises of the chief pastors of His Church in England and Ireland, with representatives from those of the branches in Scotland and America, and also the worship of numbers of His faithful priests and people of all these countries—a grand spectacle—and an endearing proof to latest ages of the unity of the Church. May it spread until all the nations may be one in the Father, and in the Son, and in the Holy Ghost—Amen! There is but one heart and one mind in the several portions of this *one* Communion.

Our brethren of other nations give us daily tokens of *their* mind and bearing towards us. We are favored to-day with the following beautiful extract from a late letter of the Bishop of Exeter to a member of our branch of the Church Catholic: "The proof which is presented of the real unity of the Church in America and in England. May the Great Head of the Church draw still closer the bonds of union between us! May He, if it be His good pleasure, in His good time, make each of the two great portions of the Anglican Communion, the instrument of planting the knowledge of His truth, and extending the borders of His Church, in whatever regions of the West and East, Empire or commerce shall bring the yet unenlightened nations of the earth within their influence!"

Surely this prayer is responded to by *us*, all of us, in America. Let us remember that we are one in every sense, in every interest and feeling. And if one member suffer, let us be as ready to suffer with it, as we are to rejoice and be glad with it in its prosperity.

Since writing the above, we have been gratified with the intelligence that there will be *full service* in Trinity Church, in this city, on Tuesday morning next, at 10½ o'clock, on occasion of the close of the Jubilee Year.

Our much esteemed brother, the Rev. F. Ogilby, editor of the *Banner of the Cross*, sailed on Saturday last in the steamer Great Britain for England, in company with Mr. Wharton, the Secretary of the Diocesan Convention of Pennsylvania. They depart to fulfil their appointment as delegates to the Venerable Society for the Propagation of the Gospel in Foreign Parts.

We wish them much health and gratification in the prosecution of their pleasing embassy. We wished for the pleasure of taking our friends by the hand previous to their departure, but were repelled by those in authority on the vessel, with small show of courtesy. Our readers are aware, probably, that they must not expect much civility on these occasions.

It gives us pleasure to insert the following Resolutions, as being a grateful proof of the vigorous support rendered to the Rev. Mr. McMurray and his cause, by his advisory Committee. The advice is good, and, we doubt not, will be heartily responded to.

Appeal of Trinity College, Toronto.—The advisory Committee to aid the Rev. Mr. McMurray in his application in this city and vicinity in behalf of Trinity College, Toronto, met on Monday evening, the 7th inst., in the Sunday School room of Ascension church:—the Rev. Dr. Tyng in the chair. After mutual deliberation on the proper response to be made to an appeal so justly urgent in its claims, and so feelingly commended to American Churchmen by the indefatigable Bishop of Toronto, through his respected agent now in the city, there was a unanimous concurrence in the following Resolutions.

On motion of Dr. Hawks, it was

Resolved, That this Committee advise the Rev Mr. McMurray, to commence his work by a direct personal application to the members of the several Episcopal congregations in this city and Brooklyn.

Resolved, That the Rectors and Clergy of the several congregations be respectfully requested to give their aid to the Rev. Mr. McMurray by sanctioning and recommending to the attention of the Laity, his address as the Agent of Trinity College, Toronto.

Resolved, That the Rev. Mr. McMurray be advised to aim at the establishment by each congregation, of at least a Scholarship in Trinity College, Canada West, and that he keep distinct from each other the contributions of the several congregations.

On motion of Dr. Vinton, it was

Resolved, That the proceedings of this meeting, signed by the Chairman and Secretary, be published.

(Signed) STEPHEN H. TYNG, Chairman,
Isaac H. Tuttle, Secretary.

Foreign Intelligence.

Since our last, the *Asia* and *Hermann* have brought a week's later advices.

The most important foreign item is the rumor that Russia, Austria and Prussia have agreed that the limits of France, as defined by the treaties of 1815, must be rigorously maintained; that the Bourbon family is legitimately entitled to the sovereignty, and that they will not permit Louis Napoleon to assume the imperial crown in virtue of his family connection with the late Emperor, but simply as elected by the people, should such an event occur, and by way of a provisional expedient. The substance of the notes embodying these declarations is given in the London Times.

The Emperor of Russia arrived at Berlin on the 18th ult., and was received with great magnificence. A grand review of 30,000 men (20,000 infantry and 10,000 cavalry and artillery), was held, and was a most splendid show.

We are sorry to announce the loss of Mr. Gladstone's *Colonial Church Bill*, after a long debate on the 19th of May. It had been previously given out by the Government that they would support the 2nd reading, and advocate certain changes in committee, which appeared desirable and expedient, but, to the surprise of Mr. Gladstone, he was informed by Sir John Pakington, the Colonial Secretary, at a very late moment, that he should oppose it.—This he did in a long speech—the chief points in which were his tender regard for the Royal Supremacy, and the fear of giving the Church a dominant authority in the Colonies. Mr. Gladstone and Mr. A. B. Hope ably supported the bill, but in vain.—Sir. R. H. Inglis opposed it because it led, he said, to a severance of the connexion between Church and State. It was negatived without a division. We shall copy in our next some very sound remarks on this subject, from the Evening Journal, showing that the present ministry are not to be relied on in Church matters. Sir John said that the Archbishop of Canterbury had the state of the Colonial Church under consideration, and was in correspondence with the Bishop of New Zealand on the subject. We fear, however, that all his time will be occupied in consideration, and that he will finally conclude that nothing can be done.

The Ministry sustained a heavy defeat, May 10, on a motion for leave to bring in a bill for assigning the four members belonging to St. Albans and Sudbury, recently disfranchised for bribery. The vote was 234 to 148, leaving the ministry in a minority of 86. The motion in opposition was made by Mr. Gladstone, and it may have caused the defeat of his Colonial Church Bill by way of retaliation.

The debate on the Maynooth Grant still continues. The ministry are favorable to the continuation of the boon, but Mr. D'Israeli intimated that a Committee of Inquiry might be appointed to ascertain what abuses had been committed. It has been pretty clearly shown that the College has produced neither loyal subjects nor well learned clergymen, and some very singular specimens of the theology and morality taught there, have been adduced by its opponents.

The 198th anniversary festival of the "Sons of the Clergy," was celebrated in St. Paul's cathedral, on Thursday, May 13. The Archbishop of Canterbury and the Bishops of Oxford, St. Asaph, Chichester, Bangor and Ripon, were present. The sum of 1520*l.* was subscribed after dinner.

The Puritans and Nothingarians in the House of Commons continue to assail the Rev. Mr. Bennett. The Chancellor of the Exchequer informed them that the parishioners, if wronged, could have recourse to the remedies provided by law, and that these were amply sufficient against all wrong doers, whether the Bishop of Bath and Wells, or the Vicar of Frome, or any one else was concerned. One sage legislator gravely read a list of converts from a Roman Catholic Almanac, with Mr. Bennett's name among them, to show that he had become a pervert, a piece of evidence which was received by the house with the contempt it deserved.

Diocesan Intelligence.

Maryland.—*Convention.*—The Convention of this diocese met in St. Paul's church, Baltimore, on the 26th, 27th and 28th days of the month.

Divine service was celebrated each day with the Holy Communion. On the first day the former Secretary, Dr. Colburn, and Assistant Secretary, J. H. Alexander, Esq., were appointed. During the proceedings, the old Standing Committee, composed of Drs. Wyatt and Atkinson, Messrs. McKenney, Pinckney, R. W. Goldsborough, Owen, and Crosdale, were re-elected. All the other committees were also re-elected, and the routine business of the Convention transacted without any change.

On the morning of the first day, the members of the Convention were distressed by the intelligence, that the exertions which the Bishop had made, since his return from the South, in the performance of Episcopal offices, had induced a return of his disease to such an extent as to render it inexpedient for him to read his annual address. The duty was performed by the Assistant Secretary, J. H. Alexander, Esq. The Convention were not a little startled at the concluding paragraph, which was in these words:

"Should it be the opinion of this Convention that the bodily infirmity which now reduces me to the necessity of employing the voice of another in communicating to you this Report, makes the provision of additional Episcopal services needful for the Diocese, I shall rejoice in surrendering half, or any larger proportion, or the whole of the income I receive by virtue of my office, in order to the maintenance of an Assistant Bishop when elected; and will most cheerfully consent to such election; or if it is thought preferable, I am ready at once, upon the slightest intimation of a wish on your part to that effect, to resign the jurisdiction of the Diocese and retire with thankfulness for the privilege to a ministry less unequal to my abilities."

This part of the address was referred to a committee, consisting of the Rev. Drs. Wyatt and Atkinson, the Rev. Messrs. Wiley and Barbour, Judges Higgins and Goldsborough, and Mr. H. D. Evans. The committee reported on the second day, the following resolutions, which were unanimously adopted:

"*Resolved*, First, that while scarcely any circumstances could induce the Convention to weigh the measure of the Bishop's resignation of the exercise of the Episcopal office, under existing circumstances they would deem it wholly inadmissible. The strong confidence which is cherished in the Diocese in his eminent qualifications for usefulness, the high and grateful esteem for his past ministrations and the affectionate attachment to his person—all combine to awaken in the Convention a lively sympathy in the long continued impairment of his health, and cause them anxiously to consider the best means of affording him effectual relief.

"Second, for this purpose they would respectfully request the Bishop to suspend his Episcopal duties until the next Annual Convention; and during that period to solicit from such of his Brethren as can be conveniently called in, the aid which the state of the Diocese may require, for the expense of which services the Diocese may be regarded as liable.

"Third, that the Bishop be requested, with the concurrence of his medical advisers, to resort to a longer voyage than that which he has already taken; prolonging his absence if it should seem expedient, beyond the period before alluded to.

"In conclusion, the Convention trust that the Bishop will be assured of the fervent prayers of the Church in his behalf, and of their sanguine hopes that the repose from his many cares and labors will be blessed by the Author of every mercy, to result in his restoration to health, and to his accustomed usefulness to the Church of Christ."

The following response to these resolutions was received:

To the Convention of the Diocese of Maryland:

"*Beloved Brethren*—I am deeply grateful for the very touching manner in which you have been pleased to receive and respond to my suggestion growing out of the sense of my present insufficiency for the duties of my office. It was not at all in my thoughts that your deliberations would take the turn they have, still less, that such action should be the result. I thank you for the proof you have given me, as well of approval of my poor endeavors to serve you in the Lord, as of confidence in my wish and determination to continue such service to the full extent of my ability. I thank you still more for the warm affection which breathes in every word of your resolutions. May God give me grace, in time to come, to deserve so rich a possession! I know not how I shall be able to reconcile with existing urgent claims upon my service, the measures for relaxation which you so kindly and liberally propose to enable me to take. If I can effect them without neglect of duty, or injury to the Diocese, I shall consider your recommendation as a binding obligation so to do.

"That you may be rewarded for the joy and comfort with which you have filled my heart, by such blessings on our future relations as shall make us more and more to each other crowns of rejoicing here and through eternity, is the earnest prayer, Dear Brethren, of your affectionate and deeply grateful friend and servant in Christ,

William Rollinson Whittingham.

"Baltimore, May 27th, 1852."

Some discussion was produced by a resolution, introduced by Judge Chambers, approving of the proposed change in the Constitution of the General Convention, removing the restrictions on the division of dioceses, which require the size of the new diocese to be not less than 8000 square miles, and the number of settled presbyters not less than thirty. It was proposed that this should be postponed to the next Convention, in order to give time for deliberation. The motion was lost; and the original resolution then carried by a vote of 49 clergy to 2, and 33 laity to one.

Another subject of discussion was, a report of a select committee, approving the publications of the General Protestant Episcopal Sunday School Union. This was opposed, on the ground that the publications of the Society were of a dangerous character, and the Society a party one. The minority of the committee presented a counter report, which, although perfectly courteous in phraseology, was deemed offensive in matter to the persons concerned in the management of the Union. This document, it was proposed to spread on the Journal of the Convention, but leave was refused. Mr. Davis, a lay member, then moved a series of resolutions, embodying the same matter, which were negatived by a majority of 59 to 9. Judge Chambers, who, with many other members, entertained doubts of the propriety of approving the publications of a society, which they regarded as, by its constitution, purely voluntary, then moved a resolution, declining to approve the publications on the ground that the society was not under the jurisdiction of the Convention. This resolution was moved as a substitute for the one reported by the majority of the committee, which, in the strongest terms, sanctioned the action of the Union. Judge Chambers' resolution was carried by a majority of 31 to 30. The 30 agreeing in the preference of the strong approbation expressed by the committee. Of the thirty-one, it is well known that a large majority approved entirely, or in the main of the conduct of the Union. In fact, a former vote shows that the strength of the enemies of the Union in the Convention was but 9.

A motion having been made and carried for the production of the following document, it was transmitted by the Bishop, and we feel bound to place it, as a part of the history of the Convention, in the hands of our readers:

Report of the Standing Committee of the Diocese of Maryland on the Correspondence between Bishop Whittingham and the Rev. Dr. Johns.

The Standing Committee of the Diocese of Maryland have received from the Bishop of the Diocese a copy of the correspondence between himself and the Rev. Dr. Johns, growing out of religious services performed by Rev. Dr. Johns in the Methodist Eutaw st. house of worship, and in connection with the ministers of several denominations: in the fear of God, and in love of His Church, the Committee have, they trust, carefully and justly appreciated the importance of the several points involved in this transaction, and they desire respectfully to exhibit to the Bishop the grounds of their present decision. The features of the transaction, which is submitted to the Standing Committee, as in the judgment of the Bishop, calling for the interposition in some form of the discipline of the Church, they suppose to be these:

The officiating of an Episcopal Clergyman, not for a congregation in communion with the Church, nor in a district remote from any building set apart for Episcopal worship, but where, notwithstanding the immediate vicinity of his own church, he was needlessly and voluntarily identified with an association extraneous to that body, the interest and orders of which he was solemnly bound to sustain. In rendering this service, he is connected before the public with religious teachers professing to hold and to inculcate doctrines contrary in some important respects to those of his own body of faith; and thus, practically, he has given a formal sanction to persons who are employed in honest and conscientious, though in erroneous opposition to what the Church deems "the truth as it is in Jesus."

While thus engaged, by the introduction of portions of the service alone from "the Book of Common Prayer," he violated the 45th canon of the General Convention, which requires that the worship therein set forth, and no other, shall be used "before all sermons and lectures," and he thus, at the same time exhibited to a congregation of dissenters from the Church, an unfavorable view of its public devotion through a mutilated form and also the idea of a defective discipline existing in it, derived from the departure by one of its prominent and esteemed ministers, from the obligations of his office. Measures, similar in one or the other of these characteristics to the fault alleged in Dr. Johns, have no doubt, under a variety of the circumstances, been adopted by other Episcopal Clergymen. And it is not easy, in the small space here allowed the Committee, to point out how much his departure from the discipline of the Church, may in degree have surpassed theirs—how devoid it was of the urgent necessity which has sometimes constrained them to their course, and how much the combination, in his case, of all the objectionable features that have been named, rendered it not an act of lawful discretion, but of unquestionable inexpediency. There appears to have existed upon the occasion now before the committee only a line of conduct which, if followed out, would lead to the abandonment of all the distinctive principles of the Church, and would cast down barriers which, so long as they are seen to exist, are perpetually admonishing those without the fold that there would be much to be gained by entering within it. The feature, however, which has most awakened in the committee pain and regret, is the fact, that this act of indiscretion and inexpediency was performed in opposition to the known, recognized, and explicit remonstrance of the Bishop of the Diocese.

A mere recommendation by the Bishop to pursue a certain course, which in his opinion might be attended with beneficial results, would be entitled to a serious and respectful consideration.

But when the Bishop, resting upon the authority of his office, recalls to a Presbyter the import of his ordination vows, and admonishes him to refrain from a measure, to which he can be urged by no fancied necessity, and which is apart from those peculiar sacred offices, to which his life was devoted at the altar, the determined perseverance in the prohibited course, is an act of insubordination, and exposes him to the action, in some form, of the discipline of the Church. But there having been no prior reference of the matter to their views of expediency, the committee are constrained, in their official capacity, first to express their estimation of the facts, supposed to have been satisfactorily ascertained, as they are set forth in the correspondence laid before them. And whatever might have been the degree of their condemnation of the transaction, if Dr. Johns had been in the exercise of an unrestricted discretion in the premises, or whatever circumstances of *extenuation* could sometimes be imagined, in the officiating of an Episcopal clergyman in places of worship not connected with the Church, and in the occasional identifying himself with the worthy ministers of other denominations, they cannot here but lament its having been done, in opposition to the known prohibition of the Diocesan, and therefore liable to censure, as at variance with the spirit of the vows taken in ordination. Under the influence of these considerations, the committee have felt bound to express, thus strongly and distinctly, their condemnation of the conduct of Dr. Johns in this transaction. They regard it as palpably at variance with the spirit of the legislation of the Church. But deriving, as Dr. Johns seems to claim that he has, an implied degree of sanction from widely extended usages in certain sections of the Church, although such usages are in obvious disagreement with the letter and design of rubrics and canons, the committee are not now prepared to maintain that his fault, under present circumstances, calls for as severe and extreme a measure as subjection to an ecclesiastical trial.

(Signed), Wm. E. Wyatt,
Thomas Atkinson,
J. A. McKenney,
Robt. W. Goldsborough,
John Owen,
John Crosdale,
William Pinkney.

Some business of minor consequence was transacted, as well as that which falls under the class of routine business. The whole Convention was characterized by harmony, and the concluding services, comprising some collects, the chanting of the *Gloria in Excelsis*, and the Benediction by the Bishop, were joined in by all, or nearly all, the members.—*The Church Times.*

Bishop Gadsden—It gives us great pain to announce that the health of Bishop Gadsden, by the latest advices from Charleston, was hopelessly low.

Several book notices are deferred on account of the great space occupied by our Diocesan Intelligence.

We acknowledge with much pleasure the receipt of a copy of the Directory of the City New York, for 1852-3, compiled by Henry Wilson, and published by John F. Trow, 49 Ann St. It contains 650 closely printed pages of names, in double columns, besides a useful appendix with names of City Officers, Banks, Insurance Companies, and a complete *Street Directory*, which in these days of *Places* is indispensable to the oldest inhabitant. The utmost pains have been taken to render this directory full and complete; the paper and execution are good, and as far as we have tested it we have found it perfectly satisfactory. It is to be hoped that the purchasers will be many and the habitual borrowers few.

TO CORRESPONDENTS.

Several able communications are lying over. We hope to insert them in the course of a number or two. Δ No. 1, is in type.

Edward W. Laight—the friend of every thing that was good—the friend of Hobart—we grieve to learn, just as we are going to press, died on Wednesday, aged about 77. We can say no more at present, than that we are informed his funeral was appointed at Trinity church, on Friday, at 3 1-2 o'clock P. M.

Notices.

There will be full service in Trinity Church on Tuesday next, the 15th inst., at 10½ o'clock A. M., on occasion of the close of the Jubilee Year of the Venerable Society for the Propagation of the Gospel in Foreign Parts.

The Annual Commencement of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held on Thursday, the 24th inst., the Feast of St. John the Baptist, in St. Peter's Church, Chelsea; Divine Service to commence at 10 o'clock. An Address will be delivered by one of the Bishops of the Church. By order of the Faculty,

Benj. I. Haight, Dean.

Theological Seminary, June 9, 1852.

P. S.—The Annual Examination of the Students will be held at the Seminary, on the Monday, Tuesday and Wednesday exceeding, beginning each day after Morning Prayer, which commences at 9 o'clock.

June 12, 1852-2t.

The 12th Anniversary of the Colored Home of the city of New York, will be held on Thursday, the 17th inst., at 2 P. M., at the Institution on 65th St., between Av. A and 1st Av. Several distinguished speakers are expected to deliver addresses on the occasion. The friends of the Institution and the public are respectfully invited to be present. The 61st streeet stages will convey visitors to the place, and be in readiness for their return at the usual fare 6¼ cents. June 12, 1852.

Advertisements.

LITTELL'S LIVING AGE, No. 422, 12¼ cents.

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Selected Matter

From the English Churchman of May 13.

In our Diocesan Intelligence will be found a report of a Festival held at Hurstpierpoint on the 6th inst., on which day our Church commemorates the martyrdom of St. John the Evangelist before the Latin Gate. The new College for the Middle Classes being dedicated to this holy Apostle, the day was marked by additional religious Services, and a general attendance of those interested in the success of the College. A meeting of the South Church Union on the same day prevented the attendance of some whose hearts are with the work.

The day was commenced by the administration of the Holy Communion to all the members of the Society who were of age to receive it; and at half past eleven o'clock numbers of visitors joined the Provost, Fellows, and Boys of the College, at the Parish Church, when full Choral Service was celebrated. The Boys acquitted themselves most creditably in their portion of the Service, and from their reverential deportment we felt that it was no "lip service" which they offered. The Sermon of Mr. Lowe (the Head Master) brought out very beautifully the peculiar characteristics of the Evangelist whom they were commemorating, and specially dwelt on two points more particularly bearing upon the designs of the founders of the College—viz., Love and Truth; and, whilst he pressed on his hearers the importance of holding and teaching the truth, he was not less urgent in enforcing upon them the necessity of keeping that new commandment which it had been St. John's privilege, as being the disciple "whom Jesus loved," to transmit to us, that we "should love one another."

After the Service was concluded, the company assembled at the New Inn, where a substantial luncheon was prepared, and where (as will be seen by the report in another page) some interesting speeches were made. We always rejoice at every occasion which gives the noble-hearted founder of the Society of St. Nicholas an opportunity of making known the origin and progress of the great work which he and his Fellows have taken in hand. We never hear what he says on the subject, nor read what he has said, without feeling a hearty thankfulness to Almighty God that such a man should have been stirred up to do a work so manifestly wanted in the English Church. That we need very different instructors to the majority of those heretofore employed in teaching the middle classes, is manifest to all who reflect on the subject. This is not the first time that we have alluded to the anomalous fact that the failure of a person in any concern, or a lack of other employment, is too often the only qualification deemed necessary to fit them for schoolmasters. In all trades, and in all professions, a certain number of years must be passed for qualifying the candidates for their future line of life. Schoolmasters alone seem to be freed from this very necessary guarantee to the public, that they are qualified to perform the duties of their profession. A flashy prospectus, setting forth how much they profess to teach for a certain sum, is the only diploma which is required for them to commence their hitherto untried calling. What wonder is it, then, that where no security is demanded by the public, either on the score of religious or secular learning, both should be of the lowest grade? That Church-people, in trade, have lamented the want of schools fitted for their children, we know to be a fact, and that they are, by this want, often compelled to make use of Dissenting schools is not less true. Sincerely will such persons rejoice as they find Mr. Woodard's scheme developing, and Colleges rising in different parts of the country, where they may send their children to be instructed in all their duties as members of Christ, children of God, and inheritors of the Kingdom of Heaven.

Nor is it their religious principles alone in which they will be well instructed. As Mr. Lowe observed in his speech, "in calling these schools '*religious*' ones, they did not mean that they were training men for a religious life, without attending to secular business. On the contrary, they gave them the best secular instruction also, to enable them to perform their duties in their worldly callings with credit to themselves and their families, whilst their leading motive was the glory of God, and an earnest desire to do their duty in that state of life unto which it shall please God to call them."

That they will be well taught, they have a pledge in the devotion of a body of men for the purposes of education: and these are, or will be, ordained Ministers of the Church, unfettered by any parochial charge.

That a body of men should be found ready to devote themselves to this work is surely one of the encouraging signs of the times, for there is nothing lucrative, in a worldly point of view, in their vocation.

To those whose hearts are lukewarm in the cause, we could wish nothing more inspiriting than to transport them to Hurstpierpoint, to see the number of boys already collected there, looking pictures of health and happiness, in the midst of a beautiful country, and with every advantage which can be desired in the way of moral and religious training.

After seeing them in the school-room, or playground, and observing that the numbers were out-growing the houses allotted to them, it is most gratifying to walk to the spot, not a mile distant, which is destined ere long to receive this large family. There they will see a mass of building, of most worthy character, which seems to have risen as if by magic since the 24th of June last year. The report we have before alluded to gives a good idea of the form of the building. It is built of flint, faced with stone, and the effect from the contrast of color, and the absence of one predominating color, as in buildings composed entirely of stone, takes off the character of newness which it would otherwise naturally possess. The greater part of the building is roofed in, excepting the Chapel and Dining-hall, which are not yet commenced. By the end of September it is expected that a portion of it will be ready for its future inmates, and 150 boys will be ready to take possession of it. We hope, ere then, that offerings will be made to enable the Society to complete the whole design, and encourage this, or a similar band of self-denying men, to "go and do likewise" in every Diocese in the country.

From the Gospel Messenger.

Contrasts and Characteristics.

In Bishop Meade's late tract, "*Reasons for Loving the Episcopal Church*," I find some statements of rather a surprising character; they serve at least to show what contrasts may exist between the views taken of the same subject by different minds.

"Let us now hear those great and *good* men, Bucer," &c. Bp. Meade's Reasons, p. 48.—"The ablest and *best* of the Continental Reformers, Bucer," &c. Bp. Meade, p. 16.

Now let us hear *Martin Luther* himself. "*I know too well the wickedness of Bucer to be at all astonished at his turning against myself what I had written for the Sacrament. Christ guard thee, poor Luther, surrounded as thou art with these vile beasts and vipers, these lionesses, these panthers, far more in danger than was Daniel in the lion's den.*"

Luther it seems was not surprised to find that Bucer could be guilty of the foulest treachery and falsehood, in representing him to Calvin and others as holding opinions which he did not hold—nay, in translating Luther's own writings so as to convey a meaning directly contrary to what he knew that Luther intended—for the purpose of furthering a scheme of his own.

Bucer lost in succession the confidence of *all the* leading foreign Reformers, I believe before he went to England. They found him out, and Calvin knew him to be "a subtle man," and one by whom he had a chance of accomplishing in England, what the English would not permit Calvin himself to come there in person to accomplish. Whether the English found him out or not is more than I can say.

"The Reformers of the English and Continental Churches agreed *perfectly in their* estimate of the Fathers and the Primitive Church."—*Bp. Meade*, p. 13.

"Cranmer was the chief of the English Reformers." Bp. Meade, p. 45. Therefore let us hear him.

"I profess and openly confess that in all my doctrine and preaching, both of the Sacrament and of others, my doctrine whatsoever it be, not any I mean and judge those things as the Catholic Church and most holy Fathers of old with one accord have meant and judged, but also I would gladly use the same words they used and not any other words, but to set my hand to all and singular their speeches, phrases, ways and forms of speech which they do use in their treatises upon the Sacrament, and to keep still till their interpretation." (Appeal to the next General Council.) And again speaking of himself he says, "When the Fathers are agreed in the exposition of any place in Scripture, he looked on that as flowing from the spirit of God."—Speech on General Councils.

Luther was chief of the Continental Reformers. Let us hear him.

"Jerome may be consulted for the purpose of historical study. As to faith and good true religion and doctrine, there is not a word about them in his writings. I have already proscribed Origin. Chrysostom possesses no authority in my estimation. Basil is but a monk for whom I would not give the value of a hair. The apology of Philip Melancthon is worth the writings of all the doctors of the Church put together, not excepting those of St. Augustine."…. "The books written by the Fathers respecting the Bible contain in themselves nothing conclusive. They leave the reader suspended between Heaven and Earth." …. "The Fathers said nothing decisive during their lives respecting justification by grace, but at their death they believed it," …. "those worthy Fathers lived better than they wrote."

It strikes me, Mr. Editor, that these contrasts and characteristics are of some importance.—They are but a few out of the many which the Bishop's Tract has called to my mind. I may perhaps take occasion to send you some more of them.

C.

Deferred Items.

Pew System Triumphant Among the Methodists.—*Methodist General Conference*—This body had before it, during a portion of last week, a matter of considerable interest to the members of this denomination in Ohio. We refer to the case of Mr. Inskip, who has appealed to the General Conference to be relieved from the judgment of the Ohio Conference, censuring him for contumaciousness and improper conduct. This case involves the "Pew System," which he has been instrumental in introducing into this State, though contrary to the articles of the Methodist dicipline.

The appeal was finally sustained by the Conference by a vote of 89 to 62, and give rise—so a Boston letter-writer says—to not a little jubilation on the part of the majority. This is a step of "Progress" in the (Methodist) Church. — *Cincinnati Paper.*

Bishop White Prayer Book Society.—The Bishop White Prayer Book Society had its anniversary meeting, being the 19th, at St. Andrew's church, on Wednesday evening of last week.

From the report of the Managers it appears that during the past year 4948 books have been distributed, of which 2218 were in Pennsylvania, and the remainder through various portions of the different States, and to seamen. Six hundred copies were distributed to sailors from the Mission Chapel, and have doubtless found their way into most of the ports of the world.

The receipts of the Treasurer were $2,060 11—of which sum $1,274 11 were contributions from churches and other sources in our own State. The report expresses great encouragement in the past operations of the Society, and a hope that its future usefulness will not be lessened, but rather increased by renewed efforts on the part of its friends.

New Hampshire P. E. Convention.—The Fifty-second Annual Convention of the Protestant Episcopal church in the Diocese of New Hampshire was held in St. Paul's church, Concord, on the 26th inst.—Right Rev. the Bishop (Carleton Chase, D. D.) presiding. After morning prayer, Mr. Barnabas Palmer was admitted to the holy order of Deacons. The following gentlemen were elected delegates to the General Convention, viz: Rev. Chas. Burroughs, D. D., Rev. Nath'l Sprague, D. D., Rev. Newton E. Marble, Rev. Thomas G. Salter, Joshua W. Pierce, Esq., John Whipple, Esq., Hon. N. B. Baker, Esq., Chas. M. Bingham, Esq. Rev. Chas. Burroughs, D. D., and J. W. Pierce, Esq., were nominated as trustees of the General Theological Seminary. A committee was appointed to revise the constitution and canons of the Church in this Diocese, and report at the next meeting of the Convention. The Bishop's address and the parochial reports exhibit, upon the whole, an encouraging state of the Church in this Diocese.

New Jersey.—On Sunday, 23, (after Ascension,) in St. Paul's church, Camden, the Bishop instituted the Rev. Joseph M. Lybrand into the Rectorship, and admitted the Rev. Elvin K. Smith, Deacon, Missionary, officiating in St. John's church, Camden, to the holy order of Priests. Morning prayer was read by the Rev. Joseph H. Smith, (of the Diocese of Pennsylvania,) the candidate was presented by the Rev. Mr. Lybrand, and the Bishop made the exhortation. The Holy Communion was administered by the Rev. Mr. Lybrand, assisted by the Rev. Mr. Dupuy, (of the Diocese of Pennsylvania.)

In the evening, in the church of the Ascension, Gloucester City, the Rev. Mr. Bartlett, the Rector, read prayers, and the Bishop preached and confirmed three, making, (with fourteen confirmed last month,) *seventeen*, in this parish.—*Banner.*

Cathedral at Fredericton Saved.—During the terrible conflagration that has lately been raging in and about Fredericton, the cathedral in the city was at one time threatened with destruction, as burning cinders from the forest were falling thickly in the streets around it: but a heavy shower happily checked the fire in that quarter.

The Bishopric of Christ Church, New Zealand, has been conferred upon the Rev. John Philip Gell, M. A., curate of St. Mary's Church, Bryanstone-square, and formerly warden of Christ College, Tasmania. The new diocese of Christ Church will comprise the districts some time since assigned to the diocese of Lyttleton, and to which the Rev. Thomas Jackson was nominated the first bishop.—Mr. Jackson, however, was not consecrated.—*London Evening Journal.*

WANTED for a Protestant Episcopal Church in the Diocese of Tennessee, a first rate organist. For particulars refer to Rev. Dr. Hawks, Rector of Calvary Church, New York. June 5-3t.

For Sale---A pleasant country seat known as Brier Cliff, the residence of the late Professor Ogilby, at Sing Sing, one and a half miles from the Hudson River Railroad station. It commands a beautiful view of the Hudson River, Rockland county, Croton Point, &c. There are about 33 acres of land, equal portions, cleared and in woodland. A fine spring of water. The house, built within the last three or four years, though not large, is very convenient, having two parlors, a sitting and dining room, piazza, a good kitchen, bath room, water closets, &c, cellar, 4 bedrooms, servants' rooms, cistern, bath room, &c. The situation is remarkably healthy, fine mountain air, and beautiful walks and drives around. There is on the premises a stone church, as yet unoccupied, and nearly finished. This place offers an admirable opportunity for a clergyman desirous of having in a secure, healthy and excellent situation, a select school, the church affording him a good opportunity for building up a parish at the same time.

For terms, &c., apply to S. CAMBRELENG,
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Wanted, a person who has had experience in teaching, to take charge of an English and Classical Parochial School. A Deacon of the Church would be preferred. Address S. M. H., Williamsburgh. tf

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In the City of New-York, and its vicinity.

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Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
Anthon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Barton, Rev. J. Graeff, 45 East 24th st.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D. D., Rev. William, 50 Varick st.
Bourne, Rev. Rowland H., 27 21st street.
Bruce, Rev. Vandervoort, 79 St. Mark's Place.
Canfield, Rev. Eli H., Rectory of St. Peter's Ch., 20th st.
Chauncey, Rev. Peter S., Corner 2d Avenue and 9th st.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Colton, Rev. Calvin, New York Hotel.
Cook, Rev. Thomas, 276 Houston st.
Cooke, Rev. Samuel, 133 Eleventh st.
Cook, Rev. Edwin, 98 12th st.
Cox, Rev. Richard, 36th street, between 5th and 6th avenues.
Dowdney, Rev. John, 20 John st.
Draper, Rev. George B., 127 McDougal st.
Duffie, Rev. Cornelius R., 151 Lexington Avenue.
Eaton, Rev. Theodore A., 55 Morton st.
Eigenbrodt, Rev. Wm. E., 53 Amity st.
Elmendorf, Rev. John J., 55 Morton st.
Evans, Rev. Benjamin, 172 Broome st.
Fackler, Rev. David M., 78 East 16th-street.
Frost, Rev. Wm. J., 349 Fourth avenue.
Grigg, Rev. John, 26 Park Place.
Gallaudet, Rev. Thomas, 22 3rd st.
Hackley, D. D., Rev. Charles W., 3 College Green
Haight, D. D., Rev. Benj. I., Theo. Sem., Chelsea Sq., 20th-st.
Hollingsworth, Rev. Samuel, 6 Eighth avenue.
Halsey, Rev. Charles H., 21 N. Moore st.
Hanson, Rev. J. H., 73 Lexington avenue.
Hart, Rev. A. Bloomer, 55 Morton st.
Harwood, Rev. Edwin, 44 west 29th street.
Hawks, D. D. LL. D., Rev. Francis L., E. 21st st. cor. 4th Av.
Henry, D. D., Rev. Caleb S., 20 John street.
Higbee, D. D., Rev. Edward Y., — Bleecker st.
Hobart, Rev. John H., 306 Fourth st.
Hopkins, Rev. John H., Jr., Gen. Theolog. Seminary.
Houghton, Rev. George H., 9 East 29th st.
Howland, Rev. Robert S., (in Europe.)
Hoyt, Rev. Ralph, 113 Madison corner Market st.
Hubbard, Rev. I. G., ch. of Holy Com'n, cor. of 20th st. and 6th avenue.
Irving, Rev Pierre P., 2 Park Place.
Jelliff, Rev. Hiram, 144 East 25th st. near 2nd Avenue.
Jones, Rev. Charles, 18 White street.
Jones, Rev. Lot, 77 2d Avenue.
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Long, Rev. Wm., 419 Broome st.
Leonard, Rev. Alexander S., 46 Beach street.
Little, Rev. Charles S., 86 East 17th street.
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McVickar, D. D., Rev. John, 8 College Green.
Mead, Rev. E. N., 20 John street.
Millett, Rev. James, 308 Broome st.
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Price, D. D., Rev. Joseph H., 62 2d Avenue.
Richmond, Rev. William, (in Oregon.)
Seabury, D. D., Rev. Samuel, 125 West 13th st.
Spencer, Rev. J. A., 73 Lexington avenue.
Sterling, Rev. J. C., 22 Grove st.
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Travis, Rev. Robert, Junior, 106 Hammond st.
Turner, D. D., Rev. Samuel H., Theo. Sem. Chel'a Sq., 20th st
Tuttle, Rev. Isaac H., Rectory St. Luke's ch, 477 Hudson st.
Tyng, D. D., Rev. Stephen H., 56 East 16th st.
Verren, Rev. Antoine, 99 Franklin st.
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Walton, Rev. William, 39 West 22d street.
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Weston, Rev. Sullivan H., 101 Chamber st.
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BROOKLYN

Chase, Rev. M. B., U. S. Navy, Kent Av. above Myrtle.
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Drowne, Rev. T. Stafford, 26 Montague Place.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Labagh, Rev. Isaac P., 3 Union Place.
Lamson, Rev. Wm O., Court-st. between President and Carroll.
Lewis, D. D., Rev. William H., next to Ch. of Holy Trinity.
Okeson, Rev. N. A., Bridge st.
Peck, Rev. Francis, 147 Duffield-st. near Fulton avenue.
Seymour, Rev. Charles, 147 Livingston street.
Seymour, Rev. W. Wood, 93 Columbia st.
Shackelford, Rev. John W., Kent Av., above Myrtle.
Schroeder, D. D., Rev. John F., 73 Henry street.
Stearns, Rev. John, Hoyt cor. Bergen.
Stone, Rev. B. W., 189 Clinton street.
Stone, D. D., Rev. John S., next door to Christ Church.
Vinton, D. D., Rev. Francis, 153 Henry, cor. Joralemon st.
Walker, Rev. Robert J., 147 Duffield-st. near Fulton avenue.
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Roberts, Rev. H. F., 147 south 3d street.
Taylor, Rev. B. F., 5 Lewis Place, Second-st. between South 10th and 11th streets, near Peck Slip ferry.

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Gries, Rev. William R., Bergen.
Macurdy, Rev. David H., Van Vorst.

JUST PUBLISHED.

DAILY STEPS TOWARDS HEAVEN; or Practical Thoughts on the Gospel History, and especially on the Life and Teaching of our Lord Jesus Christ, for every day in the year, according to the Christian seasons. With Titles and Characters of Christ: and a Harmony of the Four Gospels. First American Edition, revised from the third London edition.

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Christ Church Hall, Pomfret, Conn., Rev. S. K. Miller, A. M., Rector.

This School is now in its 6th Summer Session. The whole number of Pupils is limited to eight Family Scholars, and sixteen Day Scholars.

The Terms for Family Scholars are, $200 per year, or $75 per session, one half payable in advance. Tuition for Day Scholars, $8 per session.

In addition to the usual branches of an English and Classical education, instruction will be given in French and German, without any extra charge. Pupils received at any time.

The present Rector would invite the attention of previous patrons of the school to the following from the Rev. Dr. Park, by whom it has hitherto been most successfully and acceptably conducted.

"Pomfret, Conn., Feb. 25th, 1852.

I have great pleasure in recommending the Rev. Samuel K. Miller, who succeeds to the Rectorship of Christ Church Hall in this town, as a gentleman every way competent, in my opinion, to take charge of the education of youth, both in the family and in the school.

Pomfret, April 3d, 1852. ROSWELL PARK."
May 15, 1852–3m

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.

New York, Sept. 6, 1851.

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One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of
HUDSON & SMITH,
No. 119 Fulton street,
And framed to order by them. One in a very neat gilt frame is exhibited in the window.
Feb. 28th–tf

PROVISION FOR THE WIDOW, ORPHAN AND CREDITOR.

REPORT FOR MARCH, of the N. Y. Life Insurance Company, 106 Broadway. This institution during the month of March last has issued One Hundred and ninety two policies, viz:

To Merchants	38	To Manufacturers	21
Lawyers	6	Mechanics	16
Clerks	14	Agents	3
Farmers	20	Clergymen	3
Ladies	0	Machinists	15
Physicians	5	Public Officers	7
Hotel Keepers	0	Planters	20
Bankers	2	Mariners	6
Printers and Publishers	3	Others	13
	88		104
		Total for the month,	192

A dividend of 40 per cent. for the year 1851 has just been declared, and an interest of 6 per cent., payable in cash, on all previous dividends.

California risks taken at equitable rates. Physicians in attendance daily from 1 to 2 o'clock.

Pliny Freeman, Actuary. MORRIS FRANKLIN, President.
C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

FAMILY SCHOOL,
In connection with Trinity Church, Utica, W. N. Y.
Mrs. Mary Proal Judson, Principal.

THE NEXT QUARTER of this Institution will commence on Monday, the 8th day of May Next.

In addition to the limited number of young Ladies, as stated in the circular, the Rector of the Parish, the Rev. Dr. Proal, will receive into his family six girls under twelve years of age. ap3–tf

Trinity Hall, Utica, Feast of the Annunciation.

NEW BOOKS FOR TEACHERS.

STOUGHTON'S Recitation Registers, Nos 1, 2, 3, and 4.

Stoughton's School Reports, Nos 1, 2, and 3,
Stoughton's Attendance and punctuality Register.

School Incentives. List of Honor; an elegant card with the above heading, to be hung up in the school room, the names of those pupils to be written thereon who have attained that degree of excellence required by the teacher

List of Honor Certificate, to be sent to the parents.

Teachers will find these books to be just what they have always needed. They are adapted to any mode of marking, and each book is complete in itself.

The copyright of all the above works has been secured. For sale at the Church School Rooms, at G. A. C. Van Beurens, 123 Bleecker St., and by Joseph R. Barnum, book agent. Ap 10–10t

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6if

CHURCH DAMASK AND CARPET.

The Subscribers have long been Importers of Damask Moreen Lasting and Carpet suitable for Churches. We import direct from the Manufacturers and will furnish Upholsterers and Churches at a small advance.

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Super Ingrain, 3 ply Branch, and Velvet Tapestrie carpet in great variety.

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P. S. Since the destruction of our Warehouse opposite the Post Office in Nassau st., we have taken the spacious store No. 21 Park Place, which runs through to Murray st.

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York:
Rev. W. W. Olssen, A. M., Prin.

THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.

Oct 4. 1851 —tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.

Glass (Illuminated) Dials of the most beautiful description furnished. Address

SHERRY & BYRAM,
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"Mr. Byram is a rare mechanical genius."—Jour. Com.

Sept 6, 1851—1yr$

Church School for Religious, Physical, and Intellectual training, 190 West 19th St, third house east of 8th Avenue.

Wm. B. Stoughton, Principal.

Jean F. Buffett,	Teacher of	French and Italian,
James Brown,	"	Classics and Mathematics,
Leopold R. Briesach,	"	German,
Hildebrando Marti,	"	Spanish,
Joel E. Barlow,	"	Drawing and Penmanship,
R. Bond,	"	Painting in Oil and water colors,
Wm. H. Walter,	"	Piano Forte and Organ,
James A. Johnson	"	Vocal Music, forming the voice, &c.
Mrs. Jane Rolfe,	"	Assistant in Junior Department.
————,	"	Tactician.

Visitors.
Rev. Samuel Seabury, D. D,
" Eli H. Canfield,
" Isaac H. Tuttle.

This Institution was opened May 1850, with 16 pupils; present number, 54. The system pursued has given universal satisfaction, *every* pupil having returned at the commencement of the year. Pupils come daily from Jersey City, Brooklyn, and Kingsbridge. The Principal has had twenty years experience as a teacher, and the hourly training system is the fruit of that experience. Churchmen, of New York and the vicinity, for whom, *particularly*, this school was opened, are invited to call and see the principal.

Pupils received at any time of the year. Provision is made in the Junior Department for beginners. Every pupil studies the French Language, and receives instruction in singing and chanting.

Terms, $25, 35, 45, 65, 85, 100, per year, according to the Department and Class.

Wanted, a Tactician. Ap 10–10t

PUBLISHED BY THE GEN. PROT. EPISCOPAL S. S. UNION.

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A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH. By one of Three Hundred. First Part. Muslin, [62c], paper covers, [37c].

☞ The Second and concluding part of this important Church work, is in press, and will be issued as soon as the last chapter is received from the author.

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5 The Happiest Day of the Week; and Lucy Goodwin,	3
6 Joe Collins,	2
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Address orders to
DANIEL DANA, Jr., Agent,
Nov. 15.—tf 20 John street, New York.

H. PILCHER & SON,
Organ Builders, Newark, New Jersey.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850–tf No. 120 Bleecker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

ST. MATTHEW'S HALL,
Port Colden, Warren County, N. J.
The Summer Session.

THE SEVENTEENTH SESSION of this English and Classical Institution, will commence on the 1st of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance*; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the
tf REV P. L. JAQUES, Rector.

$1,381,008 64.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of January, 1852
Office, No. 11 Wall Street.

Balance per statement Jan. 1, 1851, - - - - - -		$1,192,441 66	
Deduct for losses then unpaid, paid since, - - - -		37,500 00	
			$1,154,941 66
Nett premiums received during the year 1851 - - - -		$461,506 67	
Interest " " " "		65,172 83	
Total receipts, 1851 -		$526,679 50	
Paid losses of the year - - -	$103,300 00		
Paid for purchased policies - - -	30,470 21		
Paid salaries, taxes, postage, &c., - -	18,095 76		
Paid Commissions	27,924 60		
Paid Physicians' fees - - - -	2,188 12		
		$181,978 69	$344,700 81
Balance			$1,499,642 47
Paid on dividend of 1847, 1848 and 1849			118,632 83
Nett balance, January 1st, 1852 -			$1,381,008 64

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. Miller, Secretary.
J. P. Bradley, Mathematician.
L. C. Grover, Counsel.
JOS. L. LORD, Agent, New York.

Dividend declared January 1, 1852, Thirty-five per cent (35). Feb 28–tf

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1852:
President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
JAMES POTT, 82 Beaver-street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tt

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the P. E Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.

Counsellor.
The Bishop of the Diocese, ex-officio
Officers for 1852-3.
President, Geo. L. Willard, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st.
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 163 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.
Trustees.

William W. Russell,	Dan Marvin,
B. J. Hathaway,	M. H. Hyde,
Henry G. Nichols,	W. H. Beare,
Charles H. Birney,	A. Flower,
F A. Paddock,	P. Donaldson,
J. Blackmore, M. D.,	J. B. Pentreath.
George W. Southwick.	

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.

May 8–tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway.

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON A. M
Is published every Saturday, for the Proprietor, at No. 9 Spruce street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy, which have ever characterised the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The united interests of the Gospel and the Church."

Communications and letters on business post Paid to be addressed to the Editor, until further notice.

TERMS.

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.